

49-4

37

No. 252

Society
OF
INQUIRY ON MISSIONS
AND
THE STATE OF RELIGION.

LIBRARY
OF THE
Theological Seminary,
PRINCETON, N. J.

Case,.....

I

Shelf,.....

7

Book,.....





Digitized by the Internet Archive
in 2015

AMERICAN Missionary Register.

VOL. II.]

FEBRUARY, 1822.

[No. 8.

Reports of Societies.

SIXTH REPORT OF THE YOUNG MEN'S MISSIONARY SOCIETY OF NEW-YORK,

PRESENTED AT THE ANNUAL MEETING, ON MONDAY, DEC. 10, 1821.

Secretary, JOHN NITCHIE, Esq.—Treasurer, Mr. JONATHAN W. KELLOGG.

IN the introduction of this Report, the Directors state the amount of receipts and expenditures during the year; express their obligations to individuals and societies for donations in money, Bibles, Tracts, and other religious pamphlets; and pay a tribute of respect to the memory of Mr. John A. Lent, late an efficient member of the Board, and of the Rev. Mr. Davenport, and the Rev. Mr. Searl, two of their former Missionaries.

The receipts of the year, exclusive of a former balance of \$113.61, are stated at \$2375.77; and the expenditures, at \$1575, leaving in the treasury a present balance of \$914.38.

Of the Missionary labours detailed in the Report, we have prepared the following abstract:—

Number of Missionaries employed.

Nine Missionaries have laboured in the service of the Society during the last year, seven of whom are still in their employment. In addition to these, the Board have recently appointed two other Missionaries: the REV. JONATHAN KITCHEL, Pastor of the Church in Bolton, on Lake George, and the REV. JOSEPH LABORIE, the Pastor of the Church in Champlain. Mr. Kitchel is appointed to spend four months in destitute places in Warren County, and Mr. Laborie two months in those of Clinton County: in the vicinity of their respective pastoral charges.

Mission to the Counties of Niagara and Cattaraugus.

In the month of June the board received a very affecting application for Missionary aid, from an officer of one of a
Feb. 1822.

number of destitute Churches in the counties of Niagara and Cattaraugus, which had been formed by a Missionary of the Connecticut Missionary Society, and which were mostly composed of Christian emigrants from that State. These churches, unable to support the Gospel, had been favoured with very little assistance, except from the Minister who had organized them, but whose age and infirmities rendered it impracticable to attend to so extensive a charge. It was hoped, that if present aid were furnished, some of them at least, might under the Divine blessing, ere long, be able to support a Minister themselves.

The Board did not hesitate to accede to their wishes, and in the month of October, they commissioned Mr. CHARLES FITCH, a licenced Minister of the Presbyterian Church, to preach among them for four months, giving them assurances

of an extension of this term, should they manifest, on their part, a disposition to aid in the support of the Mission.

No communication had been received from Mr. Fitch at the date of the Report.

Mission to Oneida and other Northern Counties of New-York.

THE REV. JOHN DUNLAP has completed his fifth year in the service of the Society. Several communications have been received from him in the course of the year. On the 20th of April he thus writes, "In the midst of many discouragements, there are some things which tend to cheer my drooping spirits, in this wilderness. Among the youth who attend the academy in this village, (Fairfield in Herkimer county,) and who have been very profane and wicked, several have become serious, and some have entertained a hope; others are inquiring what they must do to be saved. I earnestly pray that the work may prosper, and look down all opposition."

In the same letter, he remarks, "The congregation in Western are anxious to settle a minister permanently, and have offered to one 400 dollars a year. I rejoice that this church, which I planted four years ago, is able and willing to obtain the Gospel for themselves." In a letter of the 19th of June, he says, "I returned last week from a tour to the north west. In some respects, there is reason to mourn for the desolations of Zion; yet there is greater cause to rejoice for what the Lord is doing in that section of country where I am called to labour. The church I formed at Oswego Falls, of twenty-two members, is reduced, by emigration, to one half. The church at Constantia, also, is greatly reduced; but the residue of the members have united with a church four miles distant, where the Spirit of the Lord is at work, and several are bowed to the sceptre of sovereign grace. Western and Lee, are supplied for one year by Mr. Long, who is well esteemed, and, I hope, will be

settled there. The church in New-Haven, which I formed three years ago, and which then consisted of twelve members, is now increased to about seventy. They also have a minister settled temporarily. The infant churches in Florence, Redfield, Orwell, Sandy Creek, and Richland, stand in great need of ministerial aid. The church in Vienna, which I formed three years last June, consisting of twelve members, is now increased to fifty. In Williamston I found a serious attention to religion; sixteen have obtained a hope, or are inquiring after salvation. In one family, both parents, two sons, two daughters, and two sons-in-law, are the subjects of the work, and have obtained a hope. They are poor in the world, but happy and contented.

On the 27th of October, Mr. Dunlap proceeded on an exploring tour through the destitute parts of Washington, Saratoga and Rensselaer counties. During an absence of thirty-one days, he preached eighteen sermons and travelled three hundred miles. "I have already explored," he says, in the report of this tour, dated the 30th of November, "more ground than six Missionaries could occupy."

Mission to the County of Herkimer.

In the last spring the Board appointed the REV. HEZEKIAH N. WOODRUFF, Pastor of the Presbyterian Church in Little Falls, their Missionary, to labour in the towns of Danube, Minden and Mannheim, in the county of Herkimer, during such period, about half the year, as his engagements with his congregation would admit. Mr. Woodruff commenced the performance of his duties on the first of May. His rule in labouring has been, to preach twice, lecture twice, and attend two prayer meetings in each week; to visit as many families as practicable, to visit schools, to encourage Bible classes, Sunday Schools, and meetings for prayer. In the month of August, he mentions that good has evidently been done in the town of Danube; that a reformation of morals was

evident; that the assemblies were increasing in numbers and seriousness; and that he entertained hopes that a number had experienced a change of heart, and become practically pious. "There is," says Mr. Woodruff, "an increasing attachment to me and to my labours, among the German population, which composes much the greatest part of the inhabitants of these towns."

"There is some seriousness, more than common, in Little Falls and Danube. Ten persons, mostly young, were added to the Church in the former place last Sabbath. Several have obtained a hope at Danube. The Lord can do great things, and has done, even with us."

Mission to the Counties of Hamilton, Saratoga, and Montgomery.

In the month of May, the Board commissioned Mr. ISAAC PAUL, a licentiate of the Presbyterian Church, to preach the Gospel, for four months, in a region of country embracing the southern parts of the counties of Warren and Hamilton, and the northern of Saratoga and Montgomery. Mr. Paul commenced his labours on the first of June. He found the people far more destitute, not only of the preaching of the word, but of other means of grace, than had been supposed. "There are," he says, "many thousands in this section of country, who cannot hear the word preached, and many who have not so much as one page in their house which tells them any thing about salvation through Jesus Christ."

The town of Providence, in Saratoga County, where he commenced his operations, had never before been visited by a minister of the Gospel. From this place he proceeded to the north, as far as the Sacandaga river, travelled down that river, through the towns of Edinburgh, Concord, and Hadley, frequently crossing the river, and preaching in every neighbourhood on each side, and visiting almost every family, until he came to its confluence with the Hudson. Along the Sacandaga River he found

Missionary assistance to be much needed, and the people appeared pleased that a Missionary had come among them.

Mr. Paul also preached several times at Luzerne, in Warren County. Thence he proceeded to Montgomery County, where he found much Missionary ground, and several regularly organized Churches in a languishing state. After preaching in several towns in that County, he visited a small Church, of twenty members, in Palatine. They had been favoured with but little preaching for a long time, and had been looking and praying for some one to break to them the Bread of Life. Thence he proceeded along the State road, preaching in the towns of Oppenheim, Salisbury, Stratford, Johnstown, Kingsbury, Mayfield, Fondasbush, and Lake Pleasant. "In every place," he says, "I found children of the kingdom, who thankfully received the messages of grace; and by every person I was received with kindness, and treated with respect. After I had thus explored the whole ground assigned to me, I revisited all the places, where I had been. I found the people universally thankful for what they had received, and ready to open their doors to receive a second visit. In revisiting the places, my principal business was to inquire into the situation of the several institutions I had formed, and to call the people to a remembrance and application of what had been done. All the institutions I found to be in a flourishing state, and the application appeared to be with considerable weight upon the mind. In almost every place, I have heard the people express their thanks to the great Head of the Church, and implore his blessing upon the Society, because their Missionary's labours were directed among them."

During his short Mission, Mr. Paul formed more than thirty Sunday Schools, comprising about 1700 Scholars. Each school was placed under the superintendence of some member or officer in the Church. Several prayer

meetings, and monthly concerts of prayer, were also established, and were well attended. "I am not able," he observes, "to say how many families I visited. My practice has been, whenever the weather and my health would admit, to preach twice on the Sabbath, to visit from house to house during the week, from the morning until 5 o'clock P. M. or in the evening, and then preach. As it respects deep impressions on the mind, I think that my visiting has been the means, more than the public preaching. I have travelled in the most unfrequented places, and in several neighbourhoods where a Minister of the Gospel has never been before. Such places I sought for, in order to supply the destitute with Bibles and Tracts: hoping that these would preach after their Missionary had left them." He distributed fifty Bibles and more than 2200 Tracts, and preached about eighty times.

Mission to the County of Essex.

In the last Report it was mentioned that the Rev. ASAHEL STONE had laboured for a year in the towns of Ticonderoga and Crown-Point, in Essex County. His journal of the last eight months of that Mission has been subsequently received. During the latter part of the year, the spotted fever had prevailed to an alarming extent among the people of those towns. Mr. Stone did not fail to improve this event as an occasion to warn them, as dying men, to seek for that inheritance in the heavens which is safe from the inroads of sickness and death. This he was enabled to do with more of sympathy and effect, as he had himself been called to mourn the loss of an interesting daughter of eleven years of age, who fell a victim to that malady. She died the day after her attack. Young as she was, she happily had not left the business of preparation for death to be accomplished on so short a summons. "The Almighty Shepherd," says Mr. Stone, "in whom she had appeared to trust for about two years previous, im-

parted, during the conflict, strength according to her day. She viewed herself, from the first attack, as going very fast. She chose to talk of death and the employments of heaven, and would lengthen out the conversation with a countenance serenely smiling."

The labours of Mr. Stone were accompanied with evidences of the Divine blessing. Professors of religion were revived, others were added to the Church; and before the expiration of his Mission, the people of Ticonderoga had erected a place of worship, and upwards of \$900 had been subscribed by those of Crown Point for a similar purpose.

In the month of February last, the Board forwarded to Mr. Stone a new commission, to labour for another year in the counties of Essex and Warren. He entered on this tour of duty in the beginning of June, and selected, as the field of his labours on this occasion, the towns of Lewis and Keene. On the 10th of July, he informs the Board that the people of those towns had subscribed liberally towards meeting the expenses of his Mission. The Board have since received a regular and interesting journal, from Mr. Stone, up to the 17th of September. The Directors beg leave to present a few extracts, calculated to show the nature and state of his labours.

"July 2d.—I called on a widow indeed, of middle age, whose husband, a profane man, was killed eighteen months ago, leaving her with seven young children. She is pious and amiable, but poignant sorrows, too slow in mitigating, had worn their channels long and deep, in her aching heart. My recent affliction enabled me to describe hers. Her countenance glowed with a smile, as if she were newly apprized of her danger in indulging grief, and her need of more endeavours to divert its force. I referred her and the children to the peculiar consolations ministered in the Scriptures to widows and fatherless children, and left them smiling.

"July 16th.—I visited a school of thirty little scholars, spoke to them some time on the subject of religion, especially of the beauties of Christ, of whom they read in the Bible, and who blessed little children when he lived on earth. I told them the necessity of knowing him, in order to their loving him, and of loving him, in order to happiness. They listened with profound attention: Oh! what a difference, in this respect, between them and old sinners.

"Aug. 21.—I preached at a solitary place, to a room full of hearers, from the text, '*And they made light of it.*' Some of my friends were previously surprised at my appointing to preach in so forlorn a spot. I have since heard, that one young woman, in this retired spot, was awakened. Thus Jehovah, unseen, directs, with unerring hand.

"Aug. 22.—Called on seven families, inquiring the case of each soul, pressing the necessity of immediate attention to the great salvation which God was now sending to their doors, and that each should attend to the state of his own heart, how it was affected towards it. Most of them seemed struck with awe, and to look inwardly. This night I stayed at a house where I was informed to-day, that an obscure girl of fifteen, had been deeply convicted during my absence, and was thought to be hoping in Christ. I found it so. It appeared that the first preaching she ever heard with attention, was the last lecture I preached at the Flatts. A while after, she became irresistibly impressed, that this was the last call to her, and the only opportunity she should have to find pardon. She could scarcely eat, or sleep, or work, but read the Bible, and tried to pray, till she found some light and comfort. The next morning she awoke as in a new world. The man and his wife, with whom she lived, and who are irreligious persons, appeared astonished, and confessed it was something beyond their knowledge. I gave them intelligence of like things that were doing, on a larger scale, in various sections of

our country, and pressed it solemnly on their notice. They and two young women present seemed deeply impressed.

"Aug. 29.—Attended this afternoon a most interesting meeting of the Church, two thirds of whom were assembled. Each member spoke of the particular state of his soul towards God, and two persons, seriously impressed, spoke of their Christless state with great emotion, and desired the prayers of God's people. The Church confessed their long barrenness and neglect of duty, and appeared disposed for a serious reformation."

Mission to the County of Warren.

The last Report mentioned, that Mr. JOHN I. PIERCE had been appointed to labour, for six months, in Bolton, Caldwell, and Warrensburgh, in the County of Warren, and that he had entered on his work on the 28th of October. Mr. Pierce fulfilled this Mission to the satisfaction of the Board, who, in the month of April, extended it two months longer, with a view to his devoting his attention exclusively to the first named place: the Church there being about to make an attempt to settle a stated Pastor, which has since been happily effected. The Board have received two letters from the Church at Bolton, returning thanks to the Society for the interest taken in their behalf, and for the highly valued assistance rendered them by the Missionary.

A meeting was held at Bolton on the 22d of January, of the members of the Church exclusively, for the express purpose of taking into serious consideration the state of Religion in the place, and, if possible, of stirring up each others minds by way of remembrance, of expressing their feelings, and of praying for the blessing of God upon that Gospel which they then enjoyed. "I never, I think, in this place," says Mr. Pierce, "witnessed a scene more interesting. All seemed to have come to a sober recollection of the important duties devolving on them as professors of

the religion of Christ, and of their own deficiency in the performance of these duties. 'Here we are; our Master bids us follow him, and work while the day lasts; but how have we been asleep when under the sound of the Gospel, by which he warns, commands, and invites us. We are not even so anxious for ourselves as our Christian brethren at a distance have manifested themselves to be in our behalf; they have been so kind as to send us the precious gift of a Saviour's message, and how have we thus improved it!' Such were the sentiments expressed by numbers, and which seemed to pervade every breast." Mr. Pierce's labours were chiefly directed to this interesting church, which consists of about sixty members, during the whole of eight months for which he was employed. He commonly preached thrice on the Sabbath, and attended a stated conference and prayer meeting on Thursday evenings. The remainder of his time, except that devoted to study, was spent in visiting from house to house. He observes, in his last communication of July 12, "Meetings on the Sabbath have been much better attended, for the last three or four months, than they were during the cold season. The last concert for prayer for the spread of the Gospel was better attended than any I had witnessed. The meeting was solemn, and I trust the presence of the Good Shepherd was there."

The communion seasons at Bolton, two of which occurred during Mr. Pierce's mission, he represents as peculiarly solemn and interesting. A growing zeal for the Missionary cause was manifested by the people. Some were beginning the practice of setting apart Missionary fields, small parcels of ground, the avails of which were to be devoted to Missionary purposes. Sunday Schools continued to flourish, and the children manifested an increased desire for instruction. They had made much progress in committing the Scriptures to memory, and some had com-

mitted very accurately the four Gospels. Toward the close of his Mission, Mr. Pierce succeeded in forming a branch of the Warren County Bible Society, in Bolton.

In the month of April, the Board appointed Mr. JOHN K. DAVIS, a licensed minister, on a Mission to the towns of Caldwell, Warrensburgh, Athol, and Johnsburgh, in the county of Warren, and he entered upon the fulfilment of its duties on the 30th of May. He was gladly received by Christians of different denominations, who appeared to rejoice that a Missionary was sent among them. In a letter, dated Warrensburgh, July 25th, he says, "I have the pleasure to inform you that it has pleased Almighty God to smile propitiously on this Mission, and I hope soon to record still more signal displays of his converting and sanctifying grace. The Sabbath School in this place is in a most prosperous condition. Two or three schools are also in operation at Johnsburgh. My great object, from the first, has been to impart all the instruction possible to the rising generation, which has been crowned with a blessing of the Lord. Two Bible Classes are established in Johnsburgh, one in Warrensburgh, and one in Athol. At Johnsburgh a large number of young persons, of both sexes, attend. I cannot but hope the Lord is about to do wondrous things for that place, whereof we shall be glad. Almost every Bible Class scholar, at the last meeting, appeared to be more or less affected. Meetings on the Lord's day are well attended and very solemn. At every meeting I discover some affected to tears. Visiting and conversing with families and individuals on the subject of religion, I have found of great use; and I could record more than one instance in which plain conversation with individuals has been blessed to the salvation of the soul."

In his latest letter, dated November 12, Mr. Davis remarks, "The Young Men's Missionary Society has done

much for the people of Warren County. The Congregations, over which your Missionary is placed, are doing more for the support of the Gospel than they have ever before done. The people of Johnsbury have it in contemplation to erect a house of worship; and the Society of Warrensbury are making arrangements to erect a school-house sufficiently large to accommodate all the people that usually attend worship. In Athol they have a house of worship enclosed. In most of these towns there is an increased attention to the means of grace. Sectarian animosity is disappearing. The Christian character is respected, and we would fondly hope the leaven of the Gospel is secretly working in many a heart."

Mission to contiguous districts of Pennsylvania and New-York, bordering on the Delaware River.

In April the Board received, from the Rev. WILLIAM TIMLOW, the journal of the second month of his Mission, mentioned in the last Report, which he commenced on the 21st of February. A part of every day was spent in family visitation. He attended thirty-two meetings, in all of which he preached, except two. In relation to Forestburgh, a settlement in Sullivan County, where he preached several times, he gives the following interesting account, "The Lord is doing wonders in this place. A few families, for some months past, have been engaged in a prayer meeting. The Lord has heard them, and granted a blessing which exceeds their most sanguine expectations. Hardly a family, numbered in this settlement, in which there is not a hopeful conversion to God, or some under pungent convictions. A family living one and a half miles from the public highway, and to which I could not get but on foot, exhibits a wonder of grace. The father, formerly a miserable creature, appears not only to have a new heart, but a new face. He looks like a man walking with God indeed. I need not say that meetings in this place

are crowded and solemn." The little Church in Cohecton, he found in a more flourishing state than when mentioned in the last Report. On the 4th of March, Mr. Timlow dispensed the Lord's Supper at this place. It was a solemn season. Four persons were added to the Church, and a number, particularly among the youth, were weeping. At the Fulton settlement the meetings were full and serious. In Lower Westfield there has been a special season of grace, which still continues. In April, the Board reappointed this valuable Missionary for another period of two months.

Mission to the County of Delaware.

In the month of March, Mr. DANIEL WATERBURY, a licentiate of the Presbyterian Church, was appointed on a Mission of two months and a half to the County of Delaware in this State, adjoining the scene of Mr. Timlow's labours. On the 27th of April, he arrived on the ground intended as the field of his operations. On Sabbath, 29th, he met a crowded audience in the town of Andes, preached twice on that day, and was gratified by the general and marked attention of the audience. A prayer meeting in the evening was attended. The first week of Mr. Waterbury's Mission was spent principally in visiting and distributing Tracts in this town. On the 3d of May, he attended a prayer meeting, at which he remarks, respectable ability and much fervour was manifested by the Church members who prayed. On the 9th, he preached at Popacton to a very attentive audience. "This," he says, "is the people mentioned by Mr. Timlow, and the same interesting excitement mentioned by him, is still manifested." He likewise visited the eastern part of the town of Delhi, where he also found an attentive audience. He next preached at Middletown, and also at Beach-hill, in which place only four Sermons had been preached in thirteen years, except on funeral occasions. On May 30th,

"I rode," says Mr. Waterbury, "to Deacon Halliday's; and though the labour of the husbandman is peculiarly urgent at this season, yet the number of hearers was considerable, and the attention manifested highly encouraging. Not a few of the people in this region, who have lately manifested a change in their conduct and conversation, mention Mr. Timlow, as peculiarly instrumental in the hand of God, in bringing them to serious reflection. The same solemnity seems to characterise this whole region. The inhabitants seem to have awaked to a sense of their destitute situation, and the Missionary is hailed in his true character, as one that bringeth glad tidings. Females sometimes come six or seven miles on foot to hear the gospel." Mr. Waterbury also preached to a large and solemn audience at Walton, where the Lord had, before his visit, poured out his Spirit, and about one hundred persons were rejoicing in hope. Conviction and anxious inquiry was still on the increase. On the 10th of June, he says, "I preached twice at Andes, and held a prayer meeting, as usual, in the evening. The assemblage was greater than ever before witnessed in the place on a similar occasion. A profound seriousness, and an anxious attention, seemed to pervade the whole assembly." The Lord's supper was administered at Andes on the 1st of July, when six persons, all adults and heads of families, who had been previously examined by the Church, came forward and publicly covenanted to be the Lord's. The house was filled to overflowing, and the season peculiarly solemn and interesting. In the afternoon Mr. Waterbury preached his last sermon to this people. They appeared generally tender and deeply impressed; and "I can truly say," he observes, "that my feelings have seldom been tried more than they were after the services of this day. There was hardly a Church member, with whom I parted this evening, that did not leave me in tears, and earnestly entreat that I would visit them again. They bemoaned their

desolate situation, hoped the Society would remember them, and declared their willingness to do all, in their power for assisting themselves." During the Mission Mr. Waterbury preached thirty-eight times, and attended fifteen prayer meetings. "With what *real* success," says he, "is known to Him with whom is the residue of the Spirit. I trust I shall not be thought too sanguine in stating, that considerable *apparent* good has already resulted from the Christian kindness of the Society to this destitute region. When I left the field of labour, considerable exertion was making, by the inhabitants of three Societies, in the adjoining towns of Andes and Middletown, to assist in the support of an ordained Missionary among themselves, for the term of three years, should the Society see fit to assist, and locate a Missionary among them."

The Board could not refuse to meet the wishes of the people of Andes and Middletown. They accordingly, in August, appointed Mr. Waterbury a Missionary to those places for three years. He was ordained an Evangelist, by the Presbytery of New-York, in the month of October, and immediately thereafter proceeded on his Mission.

Conclusion.

Such, brethren, is the history of the proceedings of your Board, and of the labours of your Missionaries, during the year that has elapsed; and such has been the recompense with which a bountiful Providence has rewarded your feeble efforts. During the greater part of the year, the Directors have been embarrassed for the want of means, and they have again been obliged, on that account, to decline offers of Missionary service. They, however, congratulate you upon the zeal manifested at your recent meetings; and on the exertions then made to augment your funds, and infuse new vigour into your operations. It is hoped that the results of these measures will place more abundant means at the disposal of your Directors.

The fields which you have cultivated, are indeed whitening to the harvest, and new and boundless scenes of Christian enterprise lie open to your exertions. Every where there appears to be a disposition, infused we trust by the Spirit of God, to receive religious instruction. Let vigorous efforts then be made to complete what has been so hopefully begun, and to embrace new openings to send to others the blessings of that Gospel, which is the Christian's solace in life, and his support in death; and which presents the brightest prospects beyond the grave.

Can you ever do too much for him who loved you, and gave his blood for your ransom? Remember that he has constituted your love to your fellow men, the test by which you are to judge of your love to him. "By this," he says, "shall all men know that ye are my disciples"—not by a profession of your love to me, but—"if ye have love one to another." How can any, who call themselves by the exalted name of Christians, rest contented, while so many millions of the people of these United States are still unblest with the preached Gospel, and are perishing for lack of knowledge? We charge you, brethren, and we would charge ourselves, to awake to the unutterable importance of the Missionary work. Look at the moral desolations which surround you, in your City, in your State, in your Country, throughout the whole habitable globe. See, every where, millions upon millions crowding the broad way that leads to ruin! No monitory voice tells them of their danger: no herald of the Gospel points to them the path to Heaven.

In the view of these solemn considerations, you have wisely determined to change the name and extend the usefulness of your Society. You have thrown down those barriers which restricted admission to your ranks; you have invited all, of every age and of every sex, to come to your assistance, and enrol themselves members of your holy league. Let

it then be manifested, in your future efforts, that your institution has acquired the vigour of manhood, and that you are in earnest in your endeavours to meliorate the spiritual condition of perishing millions.

But, brethren, remember your *dependence upon God*. Without his blessing, all your labours, and the labours of your Missionaries, and all your plans for more extended usefulness, will be in vain. Without his blessing, though you add myriads to your numbers, and millions to your resources, you will fail to rescue a single soul from sin and misery. "Not by might, nor by power, but by *my spirit*, saith the Lord of Hosts." Forget not then **YOUR DEPENDENCE ON YOUR GOD**.

Remember, also, that this necessary blessing is only to be looked for, in answer to effectual, fervent, believing prayer—prayer, not of your Directors and your Missionaries only, but of every member of the Society. If this important duty be neglected, to borrow the language of the London Missionary Society "in vain do we wisely plan, or vigorously execute, or liberally bestow, or promptly avail ourselves of new openings for Missionary exertions. On the constancy and fervency of our prayers for the Divine direction and influence, will depend much of the spirit of faith and love, with which, individually, we shall act, while fulfilling our respective duties, in the furtherance of this great and blessed undertaking: and, according to the degree, in which the spirit of ardent and importunate supplication prevails among the mass of Christians who support such institutions, (including particularly the individuals who have the immediate management of their concerns, and those who labour under their direction,) are we authorized to expect, that their career will be successful, and the final results glorious. May the God of all grace vouchsafe this spirit to every member of this, and every similar Society. *Amen.*"

FIRST REPORT OF THE NEW-YORK BETHEL UNION.

PRESENTED AT A GENERAL MEETING, HELD IN THE BRICK PRESBYTERIAN CHURCH,
ON THE 31ST OF DECEMBER, 1821.

Secretary, HORACE HOLDEN, Esq.—Treasurer, Capt. CHRISTOPHER PRINCE.

Introduction.

Upwards of eighteen centuries have elapsed since on the mountains of Judea was first heard the angelic overture, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people," followed by the grand chorus, "Glory to God in the highest, and on earth peace, good will towards men."

Ever since the first annunciation of the gospel of peace, has its mighty influence been exerted to meliorate the condition of human life—to bring many sons and daughters home to glory—and to prepare the way for the reign of universal righteousness.

Wherever the glorious Sun of Righteousness has shone, HIS enlightened and enlivening influence has been felt; and, although his beams have at times been intercepted by clouds of ignorance and superstition, he has continued to shed increasing brightness, in his glorious ascent towards the full splendour of meridian day.

It cannot be too often repeated, that the present age has been favoured with greater light and higher privileges than any which has preceded it; and it ought to be recorded with gratitude to the great Head of the Church, it has also witnessed an increased affection and fellowship among his members.

The Christian community have begun to feel their high responsibility, and to be actively, extensively, and *unitedly* engaged in their Master's service. It is no longer the cause of *sect* or *party* which animates the counsels, the exertions, and the prayers of Christians: in this great work they are "all one in Christ Jesus." "Thy kingdom come," is the prayer of all; and all who feel the spirit and imitate the example of their Master, are desirous openly and actively to engage in his cause—to put on his ar-

mour, and to fight his battles. In this warfare there can be no neutrals; they who are not for him are against him.

Every day opens a new door to active usefulness and duty, and it becomes us to acknowledge with thankfulness and gratitude, that a new spirit is given to the humble efforts of pious men. The darkness of ages is rolling away, and scenes the most bright and splendid are introduced to our astonished view; scenes which unfold the triumphs of the cross and the victories of the Redeemer.

In this *age of mercy to benevolent institutions*, it becomes Christians often and earnestly to inquire what new projects can be devised, what new plans adopted, to fill up some remaining deficiency. To such an inquiry may, no doubt, be traced the recent efforts for the *moral improvement of seamen*, both in Europe and America.

Sketch of the Institutions for the moral improvement of Seamen.

The first institution having for its object the spiritual welfare of seamen, was a Bible Society for the British navy and army, which arose, under the patronage of the late benevolent John Thornton, in 1780. It declined after his death, but was revived again in 1804, under the name of the Naval and Military Bible Society. In 1806 it took a more systematic organization, and received for its President the Archbishop of Canterbury. Its labours have been greatly blessed, and as one of its fruits may be mentioned the conversion of many naval officers, some of whom are now successful ministers of the gospel.

Within three or four years past, seamen in England have been an object of much religious solicitude and attention. On the 30th December, 1817, a meeting was held in London for the purpose of devising means for their religious im-

provement, which led the way to the formation, on the 29th of January, 1818, of the Merchant Seamen's Bible Society. On the 18th of March, succeeding, arose the Port of London Society.

These measures have been followed with the formation of Seamen's Friend and Bethel Union Societies, in all the principal ports in Great Britain.

In December, 1816, the first movements began in New-York, when a committee was appointed to receive donations for building a Mariners' Church. In March, 1817, the Marine Bible Society was formed; and in May, 1818, the Port of New-York Society for promoting the Gospel among Seamen was instituted, for the double object of erecting a church and supporting a preacher.

While these things were going on, seamen were still without the preaching of the gospel. A new society immediately rose up, under the name of the New-York Marine Missionary Society, whose particular object was to furnish preaching to seamen until the church should be completed; since which time they have been regularly provided with the means of grace.

Origin and object of the New-York Bethel Union.

The intelligence of the increased exertions made in behalf of seamen on the other side of the Atlantic, had reached the ears and affected the hearts of Christians here.

Something, it is true, had been done for them, in furnishing them with Bibles, and in the erection of a house of worship, designed exclusively for their accommodation; but a class of people so long excluded from the sanctuary, seemed to require that the messages of mercy should be brought to their very cabin doors.

Christ himself frequently preached and prayed on board of vessels—and his first disciples were humble fishermen. On the shores of Tiberias he often wandered, to gather the straying seamen to his arms; the waves of Gennesaret often heard his voice; and from among the

watermen of the lake, he selected the chief ministers of his kingdom, to whom we are so deeply indebted for the extension of the Christian church, and for the completion of the canon of Scripture.

Impressed with a solemn sense of our obligations to that valuable class of our fellow men, a number of merchants and other gentlemen, whose attention had been called up to the subject, met on the 4th of June last, and the New-York Bethel Union was established to co-operate with the Port of New-York Society.

Discarding all sectarian jealousies, and meeting on the broad basis of Christian philanthropy, Associate Reformed, Baptist, Reformed Dutch, Episcopalian, Methodist and Presbyterian brethren, who compose the Bethel Union, have combined their influence, and advanced with one heart and one hand to the work.

The *object* of the society is to extend to seamen the instructions of the Gospel, to persuade them to become reconciled to God, and generally to promote their temporal and spiritual welfare.

Account of some of the Meetings held on board of Vessels in port.

On Friday, the 22d June, 1821, for the first time in America, the Bethel Flag (a present from the London Bethel Union to the Port of New-York Society) was hoisted at the mast-head of the ship *Cadmus*, Capt. Whitlock, lying at the Pine-street wharf.

In the morning of the day, the committee were apprehensive that they would have no hearers. The experiment here was novel—the issue was by many considered doubtful. They were told by several, who are “wise in worldly matters,” that a guard of constables would be necessary to preserve order. At first it was thought advisable to hold the meetings in the cabin to prevent the possibility of disturbance. On arriving at the vessel, the deck was found cleared, an awning stretched, and all necessary preparations for holding

the meeting there. At 8 o'clock the President opened the meeting, by stating the object and plans of the society, and inviting the co-operation of captains and their crews in promoting the benevolent designs of the society.

The Mariners' (107) Psalm was sung with great animation and feeling, and seamen were immediately seen pressing in from all quarters. After prayer by an aged sea captain, Dr. Spring addressed the seamen—other appropriate exercises followed. The vessel and wharf were crowded—order and solemnity prevailed throughout—every ear was open, every eye was fixed. Tracts were distributed among the seamen, who received them with gratitude. Every circumstance was calculated to inspire the Board with courage and confidence to go forward.

These meetings have been held three and four of a week from ship to ship, whenever the weather permitted, until the evenings became so cold, as to render it advisable to discontinue them until spring. In the mean time the committees have commenced holding meetings at *Sailor boarding-houses*. In some instances they have been kindly and affectionately received, insomuch that the Board has been encouraged to adopt measures to have them regularly kept up during the winter season.

The limits of our report will only allow us to give extracts from a *few* of the reports of the several committees.

The committee who held a meeting on board the *Haxall*, Capt. Holmes, state, that the number of hearers assembled on the deck of the vessel, and on the wharf, was probably 250, among whom we were pleased to see a number of merchants, whose interests for the welfare of seamen will surely be excited and increased by witnessing these solemn, orderly, and interesting meetings. Capt. H. addressed his brother commanders, on the duty and importance of assembling their crews both morning and evening, reading to them a portion of the word of God, and enga-

ging in prayer; or where this latter exercise was dispensed with from peculiar circumstances, the *reading of the Scriptures should never be omitted*. We have since been informed of two captains, who had *never* attended to the duties so affectionately urged upon them by Capt. H. who assembled their crews *that very evening*, and, for the *first* time, read to them a chapter in the Bible, and prayed with them. Two other captains, we have been told, have since followed this excellent example.

The committee who held a meeting on board the ship *Empress*, Capt. Sutton, say, that it was well attended by seamen. The audience was silent, solemn and affected. The Rev. Mr. Matthews made an address to the seamen, and engaged in prayer.

The committee present at a meeting on board the brig *Hope*, Capt. Porter, state, that the meeting was well attended—deck covered, and a number on the wharf—people perfectly orderly, solemn, and some much affected. Three prayers were offered, in which mariners generally, and particularly the master, officers and seamen of the *Hope*, were affectionately commended to the providential care and forgiving mercy of the dear Redeemer. Three short addresses were delivered—one by a seaman.

Of another meeting on board the *Haxall*, the committee report, that it was attended by a large number of seamen and others. The whole, including those standing on the adjoining wharf, were supposed to be not less than two hundred. The exercises were solemn and impressive; the audience silent and attentive. A number of tracts were distributed, and received with thankfulness by the seamen. One of the seamen exhorted the association to persevere in the good work, and pray with and for seamen, for they did not know how much good they were doing. Two addresses were made by members of the Union, and two by seamen. One of the seamen, after reading the

reply of our Saviour to Nicodemus, "marvel not," &c. testified his hope that, by the grace of God, since the commencement of this year, he had experienced the new birth; that he was formerly a Roman Catholic. He exhorted his brother seamen to seek the Lord while he may be found, and call upon him while he is near.

The other seaman, who declared he was not a *professor*, very pathetically acknowledged the vanity and emptiness of all earthly pursuits, and commended the service of God, with faith in Christ, as the only solid foundation of comfort and happiness for time and for eternity.

At a meeting held on board the *Speedy Peace*, Capt. White, the committee report, that the deck and wharf were filled with seamen. They were affectionately addressed by the Rev. J. Eastburn, of Philadelphia, justly entitled the *seamen's friend*. Much might be said of this delightful meeting. One seaman, in particular, could not leave the brig without making his feelings known to Mr. Eastburn, which were a deep conviction of sin.

The committee who were present on board the ship *Panthea*, Capt. Eldridge, remark, that it was a very good meeting. Many sailors were there. All the exercises were interesting. The Rev. Dr. Milnor addressed the seamen, who appeared to be solemn, much engaged, and grateful for these exertions in their behalf.

Another committee from on board the brig *Spartan*, Captain Chapman, say, the meeting was very numerous; not only the deck filled with seamen, but the wharf and the decks of several adjacent vessels, contained numbers who attended the exercises with solemnity. At the close of the meeting a seaman remained to converse with the committee. He stated, that during the evening he had been deeply impressed with a sense of his awful condition as a sinner, in a manner he had never before felt; after a few minutes conversation, an appointment was made for

him to call on one of the committee the next morning. A master of a vessel introduced himself to the committee as having, but a few weeks before, as he humbly trusted, become savingly acquainted with Jesus Christ. From all the occurrences of the evening, the association have abundant reason to "bless God and take courage."

At a meeting on board one of the Albany packets, Captain Cobb, which was well attended by seamen, the Rev. Dr. Palmer of Charleston, S. C. made a very solemn address—it appeared to reach the hearts of the seamen—the other exercises were very affecting, and we have reason to hope, have made impressions that will never be effaced.

We have great pleasure in noticing a meeting that was held on board the British brig *Cambria*, Captain Jenkins. Arrangements had been made in the early part of the day for worship in the evening on board the ship *London Packet*, Captain Thomas. As the committee were providentially disappointed in that vessel, application was made for the *Cambria*, which was readily granted by the pious owner, who was her commander. The veteran of the cross, who honoured his Master in the established church, took an active part in the exercises, and warmed the hearts of his brethren in America, as they were permitted to hear his appropriate address to seamen, and to unite with him in prayer for the arrival of that period when seamen and landsmen will become "vessels of mercy," and when the ocean and land together, shall form one great altar of praise to the Redeemer.

On the 21st of August, a Bethel meeting was held on board the U. S. ship *Franklin 74*, Commodore Stewart, lying off the Battery, about to depart on a long cruise. A congregation, consisting principally of seamen, about 800 in number, were present. Dr. Spring, of New-York, Dr. Stoughton and the Rev. J. Eastburn, of Philadelphia, conducted the exercises. The

utmost decorum and solemnity prevailed. Several of the seamen came up to Mr. Eastburn and thanked him for the many "good things he had told them." The crew were affectionately commended to the protection and mercy of that gracious Being who hath provided a Saviour for them, and who was inviting them by the sweetest allurements of his love, to the everlasting enjoyment of his rest. The Board in behalf of themselves, the reverend clergy, and citizens who attended, embrace this opportunity of expressing their grateful feelings to Commodore Stewart and his officers, for their politeness and attention to them on this interesting occasion.

To be *permitted* to hold meetings on board of vessels, for the purpose of calling upon God, the common Father of us all, and to implore him for the sake of his Son, to remember in mercy that hitherto neglected but useful portion of our brethren, the seamen, and to arouse their attention to the concerns of eternity, was a subject of anxious solicitude to the members of Bethel Union. That these meetings should be *undisturbed*, was all that the most sanguine ventured to predict. When it was considered that seamen, notwithstanding their characteristic frankness and generosity, were from that very source frequently rash and inconsiderate; that these meetings should be held under the shades of night, within the borders of that empire which Satan had for ages claimed as his own, the timid Christian might well be pardoned, if he felt some anxious forebodings. But it was no time to take counsel from fear. The association, consisting of several denominations of Christians, advanced heartily to the work; and while the Bethel flag rose and waved towards Heaven, each heart breathed with humble and unshaken confidence, "under this banner we advance to victory."—Events soon dissipated the apprehension of the most timid, and crowned our endeavours, with a success far exceed-

ing our expectations. Meetings have not only been *permitted*, but often solicited by officers and seamen, on board of vessels lying in this port, who, by stretching awnings, and furnishing seats, have endeavoured by every means to accommodate those who met for worship. The meetings have been usually numerous, *always attentive and solemn*: and although the entire results of them will never be known till that day when the sea shall give up her dead, and the secrets of all hearts shall be revealed, yet God has not left us altogether without a witness of his gracious presence to encourage our hearts and animate us in duty. Social worship has been commenced, and, as far as we can learn, been continued morning and evening on board of several vessels. Vice and immorality, and particularly profane swearing, have been discountenanced and checked, and some have been anxiously inquiring what they must do to be saved.

The Board have merely given a specimen of the meetings—others have been held on board the following vessels, of the same interesting character:—Ship Otho, Captain Gifford; ship Camillus, Captain Coggeshall; brig Ohio, Captain Carman; ship Margaret, Captain Ogden; brig Laura Ann, Captain Bassett; ship Anna Maria, Captain Watkinson; ship Comet, Captain Hall; sloop Ann and Sarah, Captain Howard; brig Belvedere, Captain Richards; ship Mary, Captain West; ship Benjamin, Captain Prince; brig Levant, Captain Wood; ship President, Captain Allen; New-Haven packet Actress, Captain Henningway; ship Farmer, Captain Collins; ship Gleaner, Captain King; ship Hamlet, Captain Pease; ship Washington, Captain Thomas; brig Phœbe, Captain Holmes; ship Six Brothers, Captain Williams; ship London Packet, Captain Chase; sloop Mechanic, Captain Hallet.

Miscellaneous Information and Remarks.

There has been a male and female school attached to the Mariners'

Church, under the direction of the Port of New-York Society, designed for seamen's children. Since its commencement between four and five hundred scholars have been registered. More than a hundred families have been visited and supplied with Tracts and Bibles. The Female Superintendent in a late report says, I feel it my duty to add, that, with few exceptions, we have met, in our visiting, with a kind and grateful reception, and our hearts are much encouraged with the present prospect of the school.

Soon after the formation of the New-York Bethel Union, a flag was presented to the Board by a lady of this city, with a request that it might be transmitted by them to *Bermuda*, for the use of the shipping at that place. It was immediately forwarded, accompanied with several Reports of similar societies in England, and the Christian Herald and Seaman's Magazine. The Board are happy to state that they have received a letter from Messrs. R. M. Higgs and John J. Masters, to whom the flag was forwarded, under the date of the 18th July, acknowledging the receipt of it, and assuring the Board that they should use every effort to accomplish the design of the society.

The Board was applied to early in the fall for information and advice on this subject from New-London. A correspondence was immediately opened, and the result has been the formation of a Bethel Union upon the plan recommended by this society.

In a communication from Mr. Lyman Allyn, of that place, to the Secretary, it is stated, that a constitution was adopted—12 directors chosen, an equal number each, from the Episcopalian, Baptist, Methodist and Presbyterian denominations, and that they had commenced their meetings under very favourable auspices.

With great pleasure, the Board announce the formation of a Bethel Union in *Richmond, Va.* The first meeting was held on the 4th October, on board the Haxall, Capt. Holmes.

Of this meeting the Richmond Compiler thus speaks: Several Christians of different denominations attended, and the exercises of the evening, which consisted of short prayers, appropriate addresses, and the singing of hymns, were particularly interesting. To those who had previously seen accounts of similar meetings in some of the principal seaports in England and the United States, much satisfaction was afforded by witnessing the lantern at the mast-head—the crowd of seamen assembled by that signal for divine worship—the harmony which seemed to pervade every heart.—No distinction among Christians was known, but one general sentiment of earnest solicitude for the best interest of seamen, was predominant. The originators of the meetings purposed holding them on every Thursday evening, after candle-light, (for about an hour,) on board a vessel, which would be distinguished during the day by the Bethel flag.

On the 6th October, a meeting was held on board the new ship Six Brothers, capt. Williams, lying at Saybrook, Conn. bound to New-York and New-Orleans. About 200 persons were present, and the meeting, which was conducted on the plan of those held in this city, was solemn and interesting.

In *Philadelphia* they commenced last summer, and have had several meetings, although they have not adopted the Bethel flag. The work, under the care of the Rev. J. Eastburn, is going on with great success. This aged servant of Christ is indefatigable in his labours among the weather-beaten sons of the ocean, many of whose precious souls, as we have every reason to hope, will be jewels in his eternal crown of rejoicing.

In *Boston* also there is a prospect of meeting with similar success. The board lately forwarded to that place a Bethel flag, (which had been presented to them for that purpose,) and the Rev. Wm. Jenks, the stated preacher to seamen, in acknowledging the receipt of it, remarks, the season was so far

vanced that it was thought best not to attempt originating these meetings during the present autumn, but to defer the measure until spring; then I hope this Bethel flag will be hailed by many a mariner as the harbinger of glad tidings. We are unable, he says, to compare with our favoured brethren of New-York, Philadelphia, and London, in regard to visible fruits from attention to seamen, but I desire to thank God for many mercies notwithstanding.

At the close of a prayer meeting, held a few evenings since in a private family, a pious sea captain told me that, during a late fishing expedition, having with him five among the crew hopefully pious, they had maintained social prayer and singing every evening; another told me he had been in different vessels 22 years, and had never heard a prayer offered on board. He mentions another captain who for five-and-twenty years maintained the worship of God on board his vessel. Another instance of an owner of a vessel who made a voyage of four months and established morning and evening devotions without the least difficulty.—Nay, it was soon esteemed a privilege, and he had the satisfaction of seeing the men alert on board in their ordinary duty, as well as to attend to religious instruction and prayers at his call.

The operations of societies in *England*, in behalf of seamen, are progressing with wonderful success. It is extremely gratifying to see with what zeal this interesting subject is taken hold of by christians in almost every port in Great Britain, and what solicitude they manifest for its promotion in America. Every Report we receive from them contains the most cheering and animating intelligence. Christians there seem to make it the great business of their lives to do good.

Could our limits permit, we might make extracts from their reports, but we shall content ourselves by observing, that the greatest efforts are making throughout the British empire to furnish

seamen with the means of grace, accompanied, as we have no doubt, with many prayers, that these means may be blessed to the salvation of thousands of seamen, and bring in a rich revenue of glory to the Redeemer. The foremost in these operations, was once a cabin boy, afterwards rose to a lieutenant in the British navy, is now a herald of the Cross, the Rev. G. C. Smith!

To enumerate all the advantages resulting from a well organized system of measures to improve the moral and religious condition of seamen, would swell this report to an unreasonable length. Enough has been said, it is hoped, to insure the co-operation of every friend to christianity in this benevolent enterprise.

In the address of the Liverpool Seamen's Friend Society and Bethel Union, it is well remarked, "that the national importance of seamen makes them objects of national interest. They are the life of our commerce and successful defenders of our rights. Upon their enterprise and integrity depend in a great degree the success of our trade and the honour of our country. Objects too vast and vital to be intrusted in any hand without the guarantee of moral principle."

But how does this consideration, weighty as it is, dwindle into comparative insignificance, when put in competition with *the interest of a single soul*.—This is the motive that should call into requisition every latent energy of our minds—impel us to severer duties—greater sacrifices, and more humble, ardent, and persevering prayer.

Conclusion.

The Board cannot forbear to remark, that it is by no means an unimportant circumstance that the six great denominations of Christians in our city, have most harmoniously combined their influence in this glorious work, and delighted to gather round the mercy seat, and pour out their united supplications to our common Redeemer. In this the Board have begun to realize the hopes of Christians, who are looking forward

with delighted anticipations to the period which they see rapidly advancing, when the Shilboleths of party shall be merged in one common effort to send the gospel through the world.

The day too will soon arrive, when the traveller, as he crosses the ocean, will find in every vessel a Bethel of prayer, an altar erected to our Lord and Redeemer; and as he takes his circuit over the globe, will hail the disciples of Jesus in every clime, inhabiting every city and village in his course; every where churches consecrated to the service of the one living and true God, *Father Son and Holy Spirit*, will meet his rejoicing eyes, and hymns of gratitude and praise will vibrate on his ear. Yes, and much is reserved for *Christian Seamen* in hastening on this happy jubilee. *They* will become *Heralds of the cross*, and carry the glad news of salvation to foreign lands and distant climes. To thousands who are now living without God, to whom "Heaven presents no hopes and Hell no fears," *they* will be the honoured instruments of repeating the anthem chanted from the skies to the shepherds of Bethlehem. "Unto you is born this day, in the city of David, a Saviour, who is Christ the Lord."

Pious Seamen are destined by the providence of God to act a distinguished part in that moral revolution of the world, which is to give unto the Re-

deemer "the heathen for his inheritance, and the uttermost parts of the earth for his possession," O, happy men! thus privileged to bear the blood-bought blessings of redemption to earth's remotest bounds.

A few more rolling years at most, will thus usher in the glories of the millennial Sabbath. Time in its eagle flight has brought us to the close of another year, and in its narrow compass, how many events interesting to seamen, and the friends of seamen, have crowded! How many of them have gone down to people the regions of despair! And many, we hope, of their immortal spirits, through the instrumentality of Bethel Union Societies, have ascended to shout unceasing hallelujahs to the Redeemer! In the review we have much to humble—much to gladden. We have seen the *mighty system of means* urging forward in a majestic and accelerated march the accomplishment of the divine purposes, publishing to all the world the forgiveness of sins. And whilst to us the Gospel clarion sounds in a louder and sweeter strain, urging us onward, does not this christian exertion commend itself to the best feelings and prayers of every renewed heart?

To-morrow, and a new year will dawn on this apostate world. Oh, may it prove a rich season of mercy to every benevolent enterprise that concerns the soul!

TWELFTH REPORT OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

PRESENTED, SEPTEMBER 19, 1821.

[Continued from the 261st page.]

In our last, we gave the substance of the Report, so far as relates to the Bombay and Ceylon Missions. We now present a view of the operations of the Board among the American Indians. Being still deprived of the *Missionary Herald*, we are again indebted, for our abstract, to the *Boston Recorder*.

MISSION AMONG THE CHEROKEES.

In the course of the past year, the Mission among the Cherokees has been strengthened by the arrival of the Rev. William Potter, and Dr. Elizur Butler,

who have entered with zeal and activity into the labours of their brethren. Mr. Potter was ordained to the holy work of an evangelist, soon after the last annual meeting of the Board, by the association

of ministers in Windham County, Conn. under whose auspices he had been previously licensed to preach. Dr. Butler completed his medical education in Connecticut, not long before he entered upon the work, in which he is now employed. Both had been recently married to persons, who, as well as themselves, had for some time looked forward with pleasure to the commencement of these benevolent labours. They set out on their journey about the first of November, and reached Brainerd the 10th of January. Nothing of importance befel them, other than the ordinary occurrences of travelling at an unpleasant season of the year.

Station of Brainerd.

The various operations at Brainerd have been carried forward, as the health of the Missionaries, and the resources at their disposal, gave the ability. The school has continued, with as little variation in regard to numbers, as could reasonably be expected. In the beginning of last month, there were 87 Cherokee children, 57 boys and 30 girls, actually in the school, beside the children belonging to the mission families. There were also 15 Cherokee children belonging to the school who were then absent for various causes. The pupils had regularly proceeded in their studies, passed the stated examinations with credit, and were advancing to maturity with all those incitements to industry and virtue, which belong to a Christian and civilized country. More assistants to carry on the business of education, in its various branches, to the best advantage, were urgently needed; particularly a young person of each sex, possessing vigorous health, good judgment, and a love for the work, to be employed in the superintendence of the children, when out of school. This want, it is hoped, the Committee may hereafter be able to supply. These children, collected from the wilderness, and placed under the di-

rection of Christian benevolence, are indeed a precious deposit. Every thing should be done for their improvement, which can possibly be effected. Soon they will be mingling with their countrymen, and imparting their acquired character to others, and they to others still, in a wider and still wider range. No time is to be lost. The principal difficulty lies in selecting the best agents, which our Christian community is able to supply, for this labour of love. But if the Board, and its friends in every part of the country, look to Him who has the resources of the universe at his disposal, there is reason to believe that He will provide such instruments as will be acknowledged and honoured by himself, in the communication of his mercy.

Among the events, which particularly concern the school, is to be noticed with gratitude, that several of the boys were uncommonly serious, at the date of the last intelligence; and that there was a general disposition to listen to religious instruction. A considerable number of boys and girls had been selected to be supported as beneficiaries, and had received names prescribed by their patrons.

In accomplishing the original design of the Committee, as well as with a view to relieve the brethren at the present exigency, two assistant Missionaries, one from Vermont and the other from Ohio, have been directed to join the Mission at Brainerd, and are now probably on their way thither. They have small families, and are strongly recommended as qualified to discharge the various duties, which will there devolve upon them. Should they arrive in safety, it is probable that one will assist Mr. Hall at Taloney.

During the year past, there has been much sickness among the members of the mission families. Few have escaped; the greater part have suffered severely. Yet it should be mentioned with gratitude, that no adult connected with the mission has been removed by

death, and that the children of the school have been remarkably healthy. The very arduous labours of all, but especially of the females, have doubtless produced much of the sickness which they have endured. The Committee sincerely regret that so heavy a burden has fallen upon those public-spirited and devoted females, who have addicted themselves to this service of the saints. They have well nigh sunk under the various and distressing weight of care, which has continually rested upon them. As hired assistance could not be obtained without difficulty, and when obtained was often worse than none, they determined to manage the domestic affairs, with the aid of the female pupils between the hours of school. Some estimate of the labour performed may be made, when it is stated, that one of the female assistants, who was far from enjoying good health, had, as her charge, to iron for 120 persons, and to mend the clothes of more than 50 boys; and that another, who had a weakly child to nurse, superintended the washing, beside teaching the school for the girls. A worthy matron, who gratuitously spent three months in the labours of the mission family, writes as follows concerning them; "When we take into consideration the attention which the sick required, the reception of company, cleaning of house, making of candles and soap, &c. I am astonished that so much could have been performed. It would be much for the cause, if some pious woman, a good manager, and in good health, could be sent to superintend the kitchen, and the mission table. O may no thoughtless, useless, inexperienced female ever add to the burden of the dear sisters at Brainerd."

Station of Taloney.

Mr. Hall has had the sole charge of the school and domestic concerns of this station, since his removal thither in May, 1820. During the winter

months, the average attendance of pupils was from 20 to 25. As the spring opened, the number increased; but the ill health of Mr. Hall and his wife was so frequent, and the difficulty of procuring hired labour so great, that the school suffered not a little embarrassment. It is greatly to be desired, that a faithful and laborious farmer should reside with the teacher at each station where a local school is established. The farmer should be qualified to take the place of the teacher, in case any exigency should require it. With ordinary industry, food could easily be obtained for two small families from the produce of the farm, and the pasturage of the neighbouring woods. Mr. Hall has four acres of cleared land, of which three are planted with corn. He keeps four cows, and has an excellent garden of culinary vegetables.

Many of the natives have been inclined to meet on the Sabbath for religious instruction, whenever Mr. Hall has been well enough to read the Scriptures, converse upon them, and lead in prayer. If ill health prevented these customary exercises, it appeared to excite deep regret in the minds of those who commonly attended. But perhaps by no circumstance was the introduction of Christianity into a heathen neighbourhood more marked in its effects, than by the change which it produced in the observation of Christmas. It may seem a solecism to speak of Christmas, as observed in a heathen neighbourhood; but though a solecism in words, it is not inconsistent with the fact. The American Aborigines extensively, even those of them who know not that there is such a thing as sin, or salvation, or that such a person as Jesus Christ ever appeared in the world, have learned by the pernicious examples of straggling whites, that there is a season, somewhere about the winter solstice, devoted to feasting, sports, brutal drunkenness, and quarrelling.

But to return from this short digression: Mr. Hall had given notice, that there would be a meeting for religious worship on Christmas, at the school-house. More than a hundred Cherokees assembled, and many Africans. "The transactions of this season were more interesting to us," says Mr. Hall "because last Christmas every man in the neighbourhood was drunken; and many of them continued so for nearly a week. Now there was not one about our house, who did not conduct with propriety, except a white man. After meeting, about thirty Cherokees took supper with us. Although there is not a soul here, who gives evidence of being converted to God; yet I think there is a very visible improvement in the conduct of all classes," and I trust that God will ere long display his mighty power.

Station of Creekspath.

The very favourable prospects, with which a school was established at this place, and the glad sounds of the Gospel began to be proclaimed, still continue. A little church has been formed; the saving operations of the Divine Spirit appear to have been experienced, and several late accounts unite in declaring, that the hopeful converts walk together in love, and enjoy the favour of God. Among the most remarkable displays of Divine Grace, which the history of missions furnishes, is to be reckoned the hopeful conversion of Mr. John Brown and so many members of his family. Five years ago, not an individual of his family knew any thing of the Gospel. In the heart of a heathen country, most of them knew nothing of the language, in which alone it seemed possible that they should hear the Gospel: and the father was obstinately bent on removing several hundred miles into the wilderness beyond the Mississippi. Yet, at this day, behold both parents, two sons, three daughters, and a son's wife,—eight in the whole,—apparently the children of God, and heirs of immortality. In the

first instance, Catharine, a favourite child in the bloom of youth, is sent to an infant school in an infant mission, at her own importunity, to acquire the rudiments of an education. While there, it pleased the Sovereign dispenser of spiritual favours to impress upon her mind the importance of religious truth, and to open her heart to the reception of the Gospel.

Two years afterwards a younger brother comes to the school, and is religiously affected in consequence of the faithful exhortations of the sister. They visit the paternal home together; and the worship of God is commenced where heathenism had reigned without a rival. The parents begin to awake and to inquire; salvation is proclaimed by the Missionaries; and the result has been stated. Well may it be said, "Salvation has come to this house." Well may we exclaim, if such are the triumphs of the cross, let its heralds be sent to every heathen neighbourhood upon the face of the globe.

In looking at the general results of the mission among the Cherokees, the Committee would gratefully advert to the progress which these people are now evidently making in civilization; a progress which bears a true proportion to their knowledge of the Gospel. In the autumn of last year they resolved, in a national council, that if parents placed their children in the schools of the Mission, they should not be taken away, till they had obtained a good common education. The council also took measures to encourage the learning of mechanical trades, by promising a set of tools, at the public expense, to apprentices, who should have learned trades, and were ready to commence business for themselves. And what evinces a greater advance still, the country has lately been divided into eight districts, in each of which a court house is to be erected by the people, where justice is to be administered by persons designated to that office. One of these new court-houses is already

erected within eleven miles of Brainerd, and is now used for public worship.

MISSION AMONG THE CHOCTAWS.

Station of Elliot.

The school at Elliot has continued to flourish, though its indefatigable teacher, Mr. Williams, was obliged, by ill health to suspend his labours early in the spring. It is now in charge of Mr. Wood. When the Annual Report was furnished to the Department of War last December, the number of children in the school was 74, and six others were considered as belonging to it, being temporarily absent on a visit to their homes. Three quarters of the whole number were males. All board in the mission family, and are entirely under the control and superintendence of the Missionaries. Fifty of the children could speak no English, when they joined the school. Several can now speak our language fluently; and others can read it correctly, and will soon acquire the spoken language. Of the sixty-five, who began with the alphabet, twenty-eight at the date of the Report, could read with facility in the New Testament. All write on slates; and thirty-nine write a plain hand without a copy. Ten have made some progress in arithmetic; and two have commenced grammar and geography. The boys are employed, when out of school, in the business of the farm, or the family. The girls are in two divisions, and are occupied, alternately, in the more laborious or the more delicate branches of domestic economy, when not engaged in their studies. Miss Thatcher has the care of the girls in the school. The education of females is justly considered as very important, in reference to the advancing civilization of the natives.

About the last of June, Mr. Byington gave the following account of the progress of education. "In our schools we see many proofs of the goodness of God. The scholars are making good improvement in their studies. The

number of boys is 51, and of girls 14; several children having been recently sent for by their parents. The children are docile, obedient, and ready to perform any kind of labour. They are active and very useful. Every morning, by sunrise, or a little after, you might see a company of boys going to the cornfield with their hoes, and another to the woods with their axes."

As the reputation and influence of the schools increase, it may be expected that dissolute whites will practice upon the credulity of an ignorant people, by circulating mischievous reports, with respect to the treatment of the children, and the designs of the Missionaries. This has already been done among the Choctaws, as well as among the Cherokeees. In several instances, however, when parents have been disturbed by stories of this sort, and have repaired to the school for information, they have become perfectly satisfied. Nor is it known that a single individual, who has taken the pains to see for himself, is unfriendly to the school, or the Mission. In one of the cases related in the journal, three men and a woman, who had children in the school, came ninety miles to examine for themselves into the foundation of some unfavourable reports which had reached their ears. Though prejudiced at first, in consequence of what they had heard, they became entirely satisfied, after a free conversation with the Missionaries, and went away highly pleased. The woman herself anxiously sought the privilege of staying at the school, and of being instructed with the children. She declared herself willing to aid in the labours of the family, and wept when informed that she could not be received.

A more recent instance is mentioned in the journal, under the date of May 27th, as follows: "Sabbath: Our exercises were this day as usual. Several neighbours, and several of the parents of our scholars attended our meeting. The parents came to visit the school. They had heard many reports concern-

ing the school, some of which were injurious to its character. Since they have been here, they have repeatedly declared themselves to be well pleased. One man who came about 70 miles, and who attended our Sabbath School, said, after meeting, in his own language, which was interpreted to us; "I have heard many reports concerning the school, some for it, and some against it. I have now seen it with my own eyes, and am rejoiced at the sight. If it please the Lord to take me away, I shall die in peace."

Station of Mayhew.

On the 20th of November, Mr. Kingsbury took up his residence at the new establishment on the Ooktibbeha, having removed his family thither in order more conveniently to superintend the buildings which were erecting, and the other operations preparatory to the opening of a school. The place has since been named Mayhew, in memory of the excellent and devoted men who so successfully preached the Gospel to the Indians on Martha's vineyard, and consecrated their lives to this self-denying service, at an early period in the settlement of our country.

The former part of summer was excessively wet, so that the crop of corn probably would not be more than a third as great, as it was expected to be when planted. The labours of the mission were also greatly impeded by the long continued rains, and by the sickness, which they were the means of producing. The making of brick had been quite impracticable;—a business for which considerable preparation had been made—and some of the hired men discouraged by sickness, and other unfavourable circumstances, had left their employment.

Projected Station at the Six Towns.

In the course of last winter, Mr. Jewell was deputed by his brethren to visit a part of the Choctaw nation called the Six Towns, and to make arrangements for opening a school there, ac-

ording to encouragements, which had been held out to the natives. He commenced his journey; but was called back by intelligence, that the assistant missionaries then on their way, had taken a different route from the one contemplated, which so altered the immediate prospects of the mission, that he could not be spared from Elliot. More recently, it has been deemed expedient to enter anew upon the undertaking; and Mr. Jewell has again been despatched upon the business, and is probably now engaged in making preparations for a local school.

Projected Station at French Camps.

Mr. Williams, being obliged to suspend his labours in the school, was advised by the brethren to travel on horseback for his health, and to take in his course such parts of the Choctaw nation as would be most likely to aid cheerfully and zealously in the establishment and support of local schools. In accomplishing this object, he visited the French Camps, a settlement on the Natchez road, further south than the other stations. He found the people there very desirous of having a local school established for their benefit. He told them distinctly, that the Board could do little more than furnish a teacher, and provide him and his family with clothing and furniture, and perhaps afford books and stationary for the school. The principal persons of this neighbourhood, or scattering settlement, as it may more properly be called, are whites with Indian families, old settlers;—some of them, it would seem, of French descent. They propose the following plan, and have engaged to carry it into execution; viz. To select a suitable spot of land for the use of the teacher's family; to put up the necessary buildings at their own expense; to furnish comfortable food for the teacher's family, and for such Indian children belonging to this settlement as cannot eat at their parents' houses, on account of the distance; to supply the necessary domestic help for

the family ; and to clear land for a garden, cornfield, and other necessary purposes.

When these proposals were reported to the brethren, they took very judicious measures to satisfy the wishes of the natives ; and to make an experiment, by commencing a school as soon as possible. Mr. Williams was designated to be the teacher. It was deemed most prudent to begin the school on a small scale, at a house already erected, and belonging to one of the patrons of the school, whose name is *Le Fleur*. It was contemplated, that Mr. Williams would remove from *Elliott* in the month of August, to enter upon the duties of his new station, if no unforeseen occurrence should prevent.

As a people, the *Choctaws*, like most other uncivilized tribes, are in total darkness on moral and religious subjects ; exposed to various and imaginary terrors from supposed witchcraft and other causes ; addicted to the intemperate use of ardent spirits ;—in short, ignorant, degraded, and miserable. But they are awaking to some just sense of their condition ; they are desirous that their children should see better days than themselves have ever seen : they are importunately asking the charity of a great Christian community. Can this charity be withheld ? Shall this interesting people be suffered to relapse into their former stupidity ? The Committee cannot but hope, that the indications of Providence are of a very different character ; and that the sensibility, which is felt for these wanderers of the desert, will become more and more lively, and prompt to greater exertions to promote their present comfort, and their everlasting welfare.

It would be ungrateful to close the account of this Mission, without a suitable notice of the very useful visit, which it enjoyed from our beloved and lamented Corresponding Secretary. Here, though his body was weakened by disease, his powerful mind exerted its full vigour, and his heart displayed

its noblest attributes—zeal for God and benevolence to man.

When the voyage and journey of Dr. Worcester were first planned, it was hoped that a passage to New Orleans would so improve his health, that leisurely travelling to the north would contribute greatly to his entire restoration. On many accounts it was important, that an agent of the Board, well acquainted with all its measures, having its interests greatly at heart, and possessing the respect and confidence of the Missionaries, should visit the stations among the south western Indians. Such a commission was in accordance with the feelings of the Corresponding Secretary, and he entered upon the discharge of it, with pleasing anticipations. To secure proper aid, in regard to the various objects of his journey, he had written to Mr. Byington, requesting him to be at New Orleans early in February. The letter not reaching Mr. Byington in season, its request could not be complied with. But Dr. Pride, happening to visit New Orleans just at this time, on business relative to the *Choctaw* and *Arkansaw* Missions, was able to render his personal and professional services, and to be able to attend his friend and patron through the *Choctaw* nation, till detained by his own sickness, at *Russellville* in *Alabama*, about the middle of May.

At new Orleans, Dr. Worcester inserted in the newspapers an appeal to the inhabitants of Louisiana, in behalf of Missions to the Indian tribes, written with his accustomed ability, and judgment. Both there and at *Natchez*, he obtained donations in money, and various articles for the use of the missions. This was done, in a great measure, by the kind aid of friends, as his own health did not permit him to be much abroad, or to see much company. At the latter place, Mr. Washburn met him by appointment, having left *Elliott* to return to his station on the *Arkansaw*. An intercourse of three days was doubtless of great benefit to a young Mission-

ary, just entering upon the arduous duties of a new establishment.

While passing through the Choctaw nation, Dr. Worcester was taken severely ill, at the house of a chief, who is an ardent friend to missions. There it seemed probable, for several days, that his mortal course would be ended. He was partially restored, however, and, as his sick bed was attended by several Missionaries, that no time might be lost, he proposed to Mr. Hoyt and Mr. Kingsbury eighteen questions, relative to the concerns of the missions under their care. These questions, which show how intently the mind of the proposer was fixed upon the object of his journey, will be printed in the Appendix, with the answers to them.* From the same sick bed he dictated a letter to the brethren at Elliot, after he had been compelled to abandon the long cherished hope of visiting that place;—a letter, fraught with apostolical tenderness and dignity, which has been read by thousands with mingled emotions of grief and admiration. By the kindness of Providence being enabled to resume his journey, he arrived at Mayhew much exhausted, on the 25th of April. The thirteen days of his stay there, he spent in strengthening the Missionaries, and exhorting them to fidelity and perseverance. On the first Sabbath he addressed them from Philip. ii. 1—18; on the other he assisted in the solemn act of forming a mission church, and administering the sacrament;—labours well becoming such a man, at the closing scene of life. The next morning he left Mayhew, “certainly one of the most delightful spots,” he observes, “which my eyes ever beheld;” and set his face, as he subjoins, “towards Brainerd, towards Salem, and, I hope, towards heaven.”

MISSION AMONG THE CHEROKEES ON THE
ARKANSAW.

When the Report of last year was

prepared, no intelligence had been received from Messrs. Finney and Washburn, after they left Elliot for the Arkansas country, in the May preceding: nor from their assistants, Messrs. Hitchcock and Orr, who entered the mouth of the river Arkansas, not long after. No communications from them reached the Committee till last February; nor did they receive any directions or advice from the Committee, till Mr. Washburn met Dr. Worcester at Natchez. So long an interruption of correspondence was painful and embarrassing on both sides; but it was peculiarly distressing to the Missionaries, who greatly needed to be informed of the course which the Committee wished them to pursue. The occasion of this embarrassment was the unfaithfulness of some person in the post-office, which was nearest to the station, and at which letters repeatedly arrived for the Missionaries, as they learned in the most authentic manner, and as the post-master himself admitted. But when the letters were applied for, they could not be found, nor could any satisfactory account be given of them. In like manner, letters sent to the same post-office, addressed to the Corresponding Secretary, never reached his hands. The Committee are able to add, that the post-master is removed, and it is hoped that a similar cause of complaint will not again exist.

On the 16th of May, 1820, Messrs. Finney and Washburn left Elliot in a second attempt to reach the seat of their intended mission. Their wives, and infant children, remained with the mission family. In four days they arrived at the Walnut Hills, soon obtained a passage in a steamboat to the mouth of White river, (which is 200 miles above the mouth of the Yazoo,) and, about the first of June entered the territory, which was to be the scene of their future labours.

* See Appendix to the Report.

Home Proceedings.

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

NEARLY two years have passed, since this Society was incorporated by the Legislature of this State. To the present time, the Directors have been principally occupied in opening a correspondence, and preparing the way for future operations. A circumstance, under the direction of Providence, has unexpectedly occurred, which, it is hoped, will give a powerful impulse to the exertions of the Board, and excite in all classes of the Christian community a lively interest in the concerns of the Institution. We allude to the recent arrival of MR. JADOWNISKY, a converted Jew, as a special Agent from a benevolent Nobleman in Germany who is devoting his property and his life to the great object for which the Society was formed.

Soon after his arrival, MR. JADOWNISKY attended a special Meeting of the Directors, and laid before them the following Documents:—1st. A letter from ADELBERDT, COUNT VON DER RECKE, dated "Overdyck, Germany, September 12. 1820," introducing MR. JADOWNISKY to the Rev. Mr. FREY.—2d. A letter from the same Gentleman, under the same date, to the Hon. ELIAS BOUDINOT, late President of the Society.—3. An Address from the same gentleman to the Directors, announcing the efforts he is now making in behalf of converted Jews, and soliciting the countenance and co-operation of the Board.—And 4th. An Address by MR. JADOWNISKY.

These Documents, accompanied with an Address prepared by a Committee of the Board, we now have the pleasure to present to our Readers.

INTERESTING DOCUMENTS.

COUNT VON DER RECKE TO THE REV.
MR. FREY.

Beloved Brother in Christ—

The deep and sacred concern of my heart for the salvation of Israel, has induced me to send to you my beloved brother Jadownisky, who is of the house of Israel, and has been translated from darkness into the marvellous light of the Gospel.

Oh! I beseech you most cordially, for Christ's sake, receive him in love; be unto him, dear friend in the Lord, counsellor and friend: please to con-
Feb. 1822. 40

duct and direct the important concern of his mission, which he will lay before you.

Oh! assist by exertion and by prayer, that it may be accomplished to the honour and praise of the dear Redeemer, and the salvation of this poor, persecuted, and forsaken people.

May the blood and sufferings of Jesus, by which we are healed, intercede for me; and through the same I feel myself cordially united,

And remain, &c. &c.

Your friend and brother,
ADELBERDT, COUNT VON DER RECKE,
von Vollmarstein.

COUNT VON DER RECKE TO THE HON.
ELIAS BOUDINOT.

Beloved Brother in Christ—

With the deepest emotions of heart I have read of your love to the dear Redeemer, manifested in your benevolence to the people of Israel; and you will perceive by my address to your Society, that through the grace of Christ my heart is also warmly affected towards this great and sacred cause.

Oh! I beseech you, for Christ's sake, do not reject my humble application. Let not, dear Sir, my solicitation from a far country, for help, be in vain.

Please to receive affectionately my faithful brother and messenger, Jadownisky, and gladden his heart by the prospect, that, through your assistance, my faith will be strengthened, and the work already commenced, advanced.

The Lord reward your labour of love, and comfort you with the same consolation you may show to me.

May the abundant grace of our Lord and Saviour Jesus Christ strengthen us to persevere in love, and to work by faith, till we shall see him as he is.

I have the honour to be,

Yours, &c. &c.

ADELBERDT, COUNT VON DER RECKE,
von Vollmarstein.

—
ADDRESS TO THE BOARD BY COUNT
VON DER RECKE.

[Translated by the Rev. Mr. Shaeffer.]

Beloved Brethren, in Christ Jesus!

Blessed be the Lord and praised be his holy name, that he has moved your hearts also, to consider with love and care the forsaken house of Israel, and to publish the comforting gospel unto those, who for more than 1800 years have been destitute, like erring sheep, without priest and without ephod.

It elevated my heart with joyful gratitude, when I learnt the object of your Society: that you had founded an Asylum for the wandering people of promise.

For some years past I have also been

constrained by the love of Christ, to labour among the Jews, and, though not without obstacles and afflictive experiences, the scorn and obloquy of the world, yet, thank God! not entirely without success.

Amid my various attempts to promote a more rapid extension of Christianity among the Jews, one and the same difficulty continually opposed me: "Cast out by Jews, and not received by Christians, how shall we support ourselves after our conversion?"

Many consequently resolved, in their hearts to be Christians, and yet to abide by the external profession of the Jews, until a more favourable opportunity should offer itself to them. But in this situation, fraught with danger, in which they could as little avail themselves of the Christian means of grace unto the strengthening and quickening of their faith, as of the intercourse with true Christians, many had their bark of faith wrecked, and they sunk again into their former indifference toward the state of their souls. Should these unfortunate persons, however, be delivered from this ocean abounding with dangerous shelves, should they be gained unto intellectual life, they must be received into the bosom of the Christian church, and a situation must be provided for them, where if not free from care, they might nevertheless enjoy a state of existence more exempt from perplexity.

In order to attain this end, we received some, as far as circumstances and our limited sphere allowed, into our own dwellings, and into the Asylum for orphans and children of criminals; and others were provided with situations for the purpose of learning some of the mechanic arts.

Having gained some information from all these various experiments, it is decidedly obvious to me, that the salvation of Israel cannot be outwardly promoted by any better method, than the founding of a sort of Colony, in which Agriculture and Manufactures should

assist each other; connected with this, there should be an Institution for the education of both sexes of Israelitic children, a catechetical school, or school of instruction in the Christian evangelical doctrines of faith, for those adult Jews who might join the Colony; as well as a regular school for instruction in various kinds of workmanship, so that the Jews might no longer be exposed to their pursuit of traffic and concomitant corruption, but be trained unto a life of industry.

And in reliance upon the Almighty aid of God, I have determined to *found* such a Colony, unto which my way has been more especially opened, by the work of faith which the Lord has through grace given me to perform, viz.: the establishment of an Institution for the benefit of forsaken orphans and children of criminals, of which the accompanying plan and report will furnish you some idea.

As this work, however, has called into requisition all my pecuniary powers in order to accomplish something considerable for this establishment, and as something of moment must be done in Germany before we can meet with desirable aid, therefore, in consequence of your Public Call, I turn to you my dear brethren, in the Lord! with the urgent prayer, that though the ocean is between us, you would nevertheless extend to me your helping hand, in order that I may be enabled completely to execute this work, in one of the finest and most suitable parts of Germany, in the vicinity of the Rhine. Consider the numerous expenses which such an establishment requires, for land, buildings, and utensils for manufactures; and promote by an energetic support, a labour of love, which, without your aiding arm would perhaps not flourish before the expiration of at least the first ten years.

Many Jews in Germany, who have embraced Christianity, and who are familiar with arts and trades, are ready to devote themselves to such a work,

for the salvation of their people, and wait with the most ardent desire to enter in such wise upon a course of active employment.

To convince you the more effectually, my beloved brethren in the Lord, of the high interest which engages my soul for this sacred concern, which, properly ought to be the concern of all true Christians, and that you might be able to inquire most minutely into every thing you wish to know on the subject, I have concluded to send unto you, at my own expense, Mr. Jadownsky a faithful brother of the house of Israel, who will attend to your counsel in this sacred concern, which fills his heart also with lively emotion, and will deliver to me your messages, and perfectly acquaint himself with the organization of your Colony, so that *ours* may be formed as a complete preparatory school for yours.

I therefore sincerely beseech you to impart to him particular instruction concerning all the conditions and relations of your settlement, in order that I may know, for which branches, whether for agriculture, arts, or manufactures, I should principally and chiefly prepare my pupils; and in what manner the voyage, reception, and residence in your settlement, are conditioned and practicable.

I commend my fraternally beloved friend and envoy Jadownsky to your faithful fraternal love and care, and again repeat my urgent prayer: O brethren, beloved brethren in Christ, let me not entreat you in vain for help; with ardent desire I await the evidences of your love!

The rich, everlasting grace of our Lord Jesus Christ, and the precious Holy Spirit, guide and bless your steps for the enlightening of Israel who are buried in the night and shadow of death.

Unto all the dear members of your society, to whom I extend with cordial affection the hand of a brother, in the mutual exertion toward one and the same holy object, the spreading of the

kingdom of Christ on earth—I wish from the fulness of my soul, God's rich, exceedingly abundant grace, Spirit, and peace!

Through Jesus' grace and blood,
Your faithful Brother,
ADELBERDT, COUNT VON DER RECKE,
von Vollmarstein.

ADDRESS TO THE BOARD BY MR. JADOWNISKY.

[Translated by the Rev. Dr. Milledoller.]

The Board being already acquainted with the object of my mission, from the letter of Count von der Recke, von Vollmarstein, I doubt not but they will heartily approve the Christian disposition manifested by that Nobleman, in the establishment of the Society of Friends to Man—and especially of his interest in the salvation of Israel, evidenced not only in general exertions for their welfare, but in founding a settlement, as a sanctuary, in which they are received and prepared for future usefulness.

The undersigned trusts that this Board will not only approve the plan of the Count, in the organization of that settlement, but that they will also feel disposed to co-operate with him at his call, in the great work in which he is engaged, and to render such aid as may be in their power.

It would be superfluous here to speak further of the importance of the work itself, or the claims of the Count to the aid he has requested. It is necessary, however, that the Board should be made acquainted with the difficulties that exist abroad in relation to the conversion of the Jews, and which not only obstruct, but threaten wholly to prevent the spread of Gospel light and of Gospel principles among them. In attempting this, and proposing means of counteraction, in a condensed form, I shall endeavour to show—

1. That the founding of a Christian Hebrew colony, which may perhaps best be done in America, is the most

effectual measure that can be devised to promote the eternal welfare of that people, and to lay the foundation of their national conversion.

2. That a colony founded in America, if it shall not be seriously injured in its commencement, will need a preparatory station in Europe, which shall serve as a telegraph to the Jews in that quarter, and in which inquirers into truth, as well as those who have embraced the truth, shall by previous and all manner of useful instruction, as well as trial of their character, be prepared for emigration to America.

3. That there are such important advantages connected with the station contemplated, or rather establishing by the Count in the vicinity of the Rhine, as will render it the most eligible to answer the great purposes contemplated.

Already in the year 1728, the labours of the Rev. Professor Callenberg to spread Christianity among the Jews, were not in vain. He erected at Halle, in Germany, a Jewish Institution, and printed and circulated the Gospels of Matthew and Luke, with other suitable tracts in Hebrew, and Hebrew-German; and we learn from his Missionary, Stephen Shulze, who was employed from 1733 to 1756, in travelling among the Jews in Europe, Asia, and Africa, that these writings were read by some of them with avidity; that many by these means were brought to serious reflection on their situation, and that some were induced to make a public profession of Christianity.

But it may be asked, what became of these converted persons, and of the writings circulated among them? I reply, that being persecuted by their brethren according to the flesh, they fled to countries where they were unknown, and lived and died in the Christian faith—and that the writings so extensively circulated among them were bought up by their opposing brethren, and committed to the flames; so that solitary copies can only be found here and there in public libraries. The conse-

quence was, that further information favourable to Christianity could not be circulated among them, and the institution above mentioned was discontinued.

In our day we perceive among Christians of different nations and denominations an interest in the welfare of that people: and many begin to think it a duty to care for their state. This has been especially manifested by the Society organized through the indefatigable labours of the Rev. Mr. Frey, about twelve years ago in London, who, possessed of greater means than Callenberg, has not only reprinted and circulated his Gospels and tracts, but thousands of copies of the whole of the New Testament, with additional tracts, in Hebrew, Hebrew German, and Hebrew Polish. It also sends out Missionaries, and its labours thus far have not been unattended with a divine blessing. In confirmation of that fact, and among other interesting things contained in a letter of Dr. Steinkopf, giving an account of the anniversary of the Society for the conversion of the Jews, held in London, May 4, 1821, he declared, that it was an undeniable fact, that in many lands and provinces, there exists a continually increasing desire on the part of the Jews to become more accurately acquainted with the truths of Christianity, and to receive oral and written instruction on this subject, and especially from the New Testament.

During the presence of Mr. Marc, a faithful brother of the house of Israel, and an agent of the London Society at Frankfort on Main, a small Society was formed in that city for the benefit of the Jews, who, in the course of one year, rejoiced in the conversion to the Christian faith of no less than twenty Israelites. Among these was a venerable Rabbi of the name of Bergmann, aged about 64 years, who is not unknown in the literary world. At the time of meeting of the great Sanhedrim assembled by the Emperor Napoleon, at Paris, he wrote against the superstitious doctrines of the Talmud. This man

was instructed and baptized by Pastor Stein. There was also a Mr. Adler, son-in-law of the principal Rabbi of Bonn, on the Rhine, who joined the Christian church with his wife and four children; these were instructed and baptized by Pastor Manuel, of the French Reformed Church. Principally, however, these converts were composed of young people of the principal Jewish families, some of whom were employed as teachers of Jewish congregations in the vicinity of Frankfort, and others in institutions and private houses in Frankfort. They forsook their employments, and regardless of the threats of their fathers, the tears of their mothers and sisters, and the ridicule of their political friends, by whom they were considered as fanatics, made a free and public profession of their faith in the Lord Jesus Christ. They were instructed and baptized by Pastors Spiess, Stein, Blum, Handwerk, and Kirchner. These and other instances like these, show the latest progress of Christianity among the Jews in Germany, and with some of these you have doubtless, brethren, been made acquainted, through the medium of the public prints. But the hindrances to propagating the Gospel among the Jews, are unspeakably greater than the facilities. The former are seldom learned from the public prints, and therefore deserve the more particular attention, for if we wait for that information from the public prints, it may be received when it is too late.

Christians, friends of Israel, if you knew with me, what a rich harvest might be gathered among the Jews in Germany, and knew also how little has thus far been done to effect it, you would weep aloud with me, as those did who are noted in Ezra iii. 12, when they saw and compared the foundation of the second temple with that of the first.

Of the many and different hindrances and difficulties to the knowledge and profession of Christianity among the Jews, I will only mention some of

those of which I have been an eye witness. To relate only a few of these will be sufficiently grievous.

Several young Israelites of unblemished character, who had been brought by perusal of the Holy Scriptures, to think seriously of the state of their souls, and who in the spring of the last year applied to Pastor Stein, one of the most worthy Christian ministers in Frankfurt, to receive evangelical instruction, were informed by that excellent man, with heartfelt sorrow, that they must first procure employment among Christians. Now as this was not so easy to be obtained, and as the thought occurred to them that in making the application they might be considered as interested hypocrites, they found themselves under the necessity of returning to Judaism.—And are they not now in a situation in which they are tempted to put down every favourable thought of Christianity that may arise in their inmost souls? Missionaries, therefore, and ministers, when Israelites, by the influence of the Holy Spirit, are awakened by their conversation or preaching, and open their hearts to them, are placed in the most distressing dilemma.

Another young Israelite, who was baptized last spring by Rev. Mr. Peterson, of Weidmar, left his able parents at Cologne, and hired himself to a farmer, on condition that he would suffer him to obtain Christian instruction from an evangelical minister. This part of the contract was most shamefully disregarded by his employer, who, under various pretexts, kept back this poor Israelite, starving for the knowledge of the truth, from day to day, until the case was discovered by a Christian farmer in the neighbourhood, who gave him employment, and sent him for instruction to the minister above named.

How many an Israelite, whose heart is touched by the Gospel, and who feels a desire of instruction, in not knowing whither he shall go, falls into the hands of such nominal Christians; and finding himself deceived in his expectations of

an example in them worthy of the Christian profession, is driven back again into Judaism.

On my way to this country, I met in a small town on the borders of Germany, a converted Jew, who by the reading of the New Testament was brought to reflection. For a whole year he paid stolen visits, (for he then lived with his parents,) to a Christian minister of the place, to obtain Christian instruction. That well-disposed minister was satisfied of the faith of this Israelite, but would not consent to his union to the Christian church, until he had obtained some secular employment. When the Israelite, however, who could no longer conceal his faith in Christ, insisted upon being baptized, that sacred rite was administered. He is now without bread, and would be forsaken, were it not for his Jewish father, who, less barbarous than others under similar circumstances, pays occasional attention to his wants.

In a letter from our beloved Marc to Peter Diederichs, Director and Corresponding Secretary of the Elberfeld Missionary Society, after a late Missionary excursion on the Rhine, he observed, among other things—"Generally, I may venture to say, that all the Jewish teachers in the whole vicinity of the Rhine, are inclined to receive the Christian religion, if they only knew how, as Christians, they should obtain their temporal support. The harvest indeed is ripe, and requires only sun-shine to gather it."

Independent of difficulties of the above description, the Jews themselves, on the other hand, are concerned to destroy every rising germ of Christian knowledge.—They abuse and vilify, not only in societies and in public prints, those who go out from among them, but associate to buy up and commit to the flames, all writings of every description, prepared and circulated among them for their illumination and conversion.

On a view of the whole ground, beloved Christians, if we continue to em-

ploy former means for the conversion of the Jews, namely, the sending them Missionaries—the putting Christian writings into their hands—or in some instances employing such as have embraced Christianity, we may hope at most to have occasional and individual conversions:—but in such a procedure where are the means of effecting any thing like national conversion? And yet both prophets and apostles speak in the clearest manner of such a national conversion. Now as it is acknowledged that we cannot reap except we sow—so in the view of a national conversion—the best physical means of its accomplishment are to be devised and brought into action. In returning to the *first subject of consideration then*, we may see, that the plan of forming a Jewish Christian colony, is not only calculated to meet and counteract the hindrances and difficulties which have been above stated, but also to lay the foundation or prepare the way for national conversion.

Such a colony, reared in due deliberation and in wisdom, will serve as a rock on which every wave of opposition shall be broken, and become harmless. Missionaries and ministers will no more be in doubt how they shall act when Israelites open to them their hearts; but will be placed in a situation in which with the most joyful sensations they may make known to them the Gospel.

Here will be a secure haven into which every Israelite, whose heart the Lord hath touched, may run for security, and avoid the danger of falling into the hands of unchristian Christians, among whom his faith might suffer shipwreck.

Such a colony would at the same time have the advantage of attracting the attention of the Jews in all the world, and serve as a constant fixed barrier against their attempts to put down every appearance of Christian knowledge among them. The converted Jews of such a colony, especially when

it should contain men deeply versed in knowledge of the things of the kingdom of God, would be inclined by love to their brethren after the flesh, to maintain, on the subject of Christianity, a most profitable correspondence with them, and thus lay the foundation of their national conversion.

Finally, it would serve as a monitor and corrector to the Jews in Roman Catholic, Mahometan, and Heathen lands, who have been thrown into confusion by the corruptions and false doctrines with which Christianity has been disfigured. Much were we rejoiced during the last year, when we received from one of your ministers, the Rev. Mr. Frey, a brother of the house of Israel, a printed account of your honoured Society, and its benevolent plan of forming a colony.

Long ago we had heard of the noble-mindedness of American Christians, and their wise zeal, in extending the kingdom of Christ among all people and tongues. And well might we also confide to them this glorious work, which many of our German brethren could only wish for but had not, from the peculiar nature of their situation, the power to accomplish.*

Every Christian therefore and friend of Israel, blessed their loving Redeemer when they received the intelligence, that he had thus inclined the hearts of his American people—and in their public as well as in their more private assemblies, they united in warm, and heartfelt thanksgivings for it to Almighty God. A colony such as we have contemplated founded in America, for which such great and holy duties shall be required, will absolutely need, according to our

Second Proposition.

A preparatory school, on the old Continent. It is desirable, yea even necessary, that the future members of the American colony, at least by

* Their difficulties arise from want of land as well as from governmental discouragement.

far the greater part of them, should be true and enlightened Christians, who in wisdom and in love should lead and govern, and let their light shine before their brethren according to the flesh who are walking in thick darkness.

But how in any other way could we be so certainly assured of their qualifications, as when its future members, having first entered the preparatory school and been trained there, have had their characters tried, and their faith and growth in true Christian knowledge ascertained. It will also be necessary for the colony to maintain a constant correspondence, and religious intercourse with all the Jewish congregations of Europe, and how difficult would this be without having some station or centre of operation on the old continent.

Convinced of this, Count von der Recke, was induced to purchase for the sum of 20,000 rix dollars, a tract of land of about 40 acres, with buildings formerly used as a Monastery, the whole encompassed by a wall, and to devote, and to commence preparing it for such a station. Into this asylum Israelites that desire a knowledge of the truth can be received—can obtain instruction from a minister provided for that purpose, and according to their disposition and talents can be instructed in Agriculture, in the Mechanic arts, or in Manufactures, or can enter upon preparatory studies to become teachers of schools or ministers of the Gospel.

Third Proposition.

And now passing on let us contemplate the important advantages which this station will have over every other that can be proposed.

Count von der Recke erected more than two years ago an Asylum under the name of the Society of Friends to Man, for the reception of forsaken orphans, and the children of criminals. The nature of the Institution may be learned from the first printed account now transmitted to this country.

No sooner, in the course of its

operations, were others called upon to assist in the work, than contributions in money and other valuables were made from every part of Germany, as well as from distant parts of Poland and of Russia.

The operations of the Society were also very much facilitated by a cabinet act of the King of Prussia, dated Nov. 21st, 1819; whereby such letters of the Society, as were immediately connected with their operations, were franked through every part of his dominions.

Now as the conversion of the Jews forms a part of the labours of the Society of the Friends of Man, it will easily be perceived that the station of Count von der Recke will in this respect have a very great advantage; and he himself descended from one of the most illustrious families in Germany, will be a faithful labourer in this vineyard of the Lord. Having studied economy, and prepared himself for such an undertaking, he will not merely commit to others, but constantly superintend himself, this most interesting establishment.

The application of the Count to you brethren is entirely reasonable.—He does not ask contributions for a series of years, but that present help which will enable him fairly to bring this work into operation. On this subject I will use his own words,—“In great undertakings in Germany much must be done before patronage can be induced.” Aid the Count, brethren, only so far, that he may bring his plan into operation, and there is no doubt but that when manufactories are established, and agriculture and the arts are cultivated, and converted Jews are engaged in prayer and in labour at this station, that abundant help for its continuance and support will flow in from every part of Europe. In this case auxiliary institutions will be formed in all the great German cities, and especially in the sea-ports—and in every part of Holland, who will gladly make it their duty to provide for the passing over to this

country from the station above mentioned, all such Israelites as shall be best qualified for the American colony.

That liberal aid may be expected in this enterprise from the Society in London for spreading the Gospel among the Jews, we may the more earnestly hope, inasmuch as the Bible Societies of Germany and Holland will cheerfully undertake to furnish the Jews with Bibles, and particularly with New Testaments, in the Hebrew and Hebrew-German languages. So also every Tract Society will furnish them with tracts; and if each Society shall annually furnish only one Hebrew or Hebrew-German religious tract, the Word of God may by these means be richly extended among the Jews.

Finally, every Missionary Society will feel itself bound as much to send Missionaries among the Jews, as among the Mahometans and Heathen. By various help thus drawn from various sources, great burthens will be taken off from the London Jewish Society, who having an annual income of £10,000 sterling, can do much for the American colony, as well as for the general extension of Christianity among the Jews.

And now, beloved brethren, members of this Association, permit me to add to what has been said only a few words. You will perceive from the writings that I have brought with me, that we in Germany supposed that your colony was entirely organized. There are now, I perceive, considerable difficulties to be overcome, and hindrances to be removed; among these the want of a necessary correspondence and union with Germany in this work, has hitherto in no small degree retarded your progress. O let us, then, in the exercise of faith in Him who is the giver of every good and perfect gift, put our hands to the work—yea, let us lay hold of it with vigour; and as we advance in its accomplishment, He who can give us more than we can either ask or think, will bless our steps, and direct them to his name's glory,

[The whole concluded with a fervent prayer for zeal, and for a Divine blessing on all the labours of God's servants for evangelizing the world.]

Remark by the Translator.

[Count von der Recke is an unmarried man, of one of the first families in Germany, and only 27 years of age. How soon has he learned that solid glory consists in serving God by doing good! How entirely has he laid his greatness at the foot of the Cross! What a noble example to the youth of our country, and especially to those who have either obtained large fortunes by their personal industry, or inherited large patrimonies from their ancestors. Go, generous youth! go and do likewise!]

Address to the Christian Public by a Committee of the Board.

The Directors of the American Society for meliorating the condition of the Jews, have great pleasure in presenting these documents to the public, confident that their Christian fellow-citizens will also have pleasure in perusing them. Long, very long, has the house of Israel been in bondage among the nations; but a time of release has been promised of God, has been hoped for both by them and by us, and is now certainly at hand. The signs of that time have appeared, and are every year becoming more distinctly visible. Apathy to the miseries of the circumcision is no longer universal; and contempt for the person of a Jew ceases from the bosom of the Christian.

There was a time, when the seed of Abraham alone constituted the Church of God, and when a Jew would scarcely credit that men of another race were admissible to the communion. It required miracles to convince the Hebrew Christians, that "God also to the Gentiles granted repentance unto life." The Jews, generally obstinate in their prejudices, and zealous for their ceremonies, but heedless of the lights of their own prophets, hardened them-

selves against the uncircumcision. They have since met with an awful, a long, and a just retribution. The Churches of the nations, providentially indeed, but on their part criminally, also obstinate in *their* prejudices and alike heedless of the lights of prophecy, have turned away their heart from the children of Jacob. The nations would scarcely believe that a Jew could be honest, or could again be made to cultivate the useful arts of life like others. The descendants of Abraham have been supposed incapable of ploughing the field, of watching the fold, and of gathering the fruits of the vine and the olive. In the estimation of many it is still next to a miracle for a Jew to become a Christian; and next to an impossibility, that the race of the Hebrews should exist together as a nation or even as a colony. Such prejudices are mischievous, because they prevent exertions to meliorate a condition which they have themselves continued if not created; for, to the general neglect or oppression of the Jews, by the nations, we must look, as the chief and immediate cause of that moral condition which is often quoted as the apology for continued neglect.

Facts are necessary to remove these prejudices; and the facts must be furnished. They already exist, and they are increasing both in number and in interest. Jews, distinguished for talents and integrity, are passing from the synagogue into the church: and distinguished Christians are taking them by the hand. Benevolent Societies are rising up among the nations to encourage the spirit of inquiry, and to direct the inquisitive Israelite to the Star of Jacob. The Rabbi Bergmann, Messrs. Marc and Adler, and many others, have seen and confessed "that Jesus is the Christ;" and such men as Dr. Steinkopff, the Count von der Recke, and the Rev. Louis Way, and our own Boudinot, have appeared to give them welcome to the church. Associations of learned and zealous Christians are

engaged in behalf of the ancient people of the covenant. In London, in Edinburgh, and in Frankfort, in Alberfeld, and in Basle, such Societies are formed; and Princes also are engaged in meliorating the condition of the Hebrews. Alexander, at the head of the vast empire which he so ably governs, has turned his attention to the subject of Jewish colonization, and is making the experiment; and the benevolent Adelberdt, Count von der Recke, von Vollmarstein, is endeavouring to effect the colonization of evangelized Israelites, in the vicinity of the Rhine, with design to co-operate with the American Society for meliorating the condition of the Jews. From him we received as his envoy a Christian of the circumcision, Mr. Jadownisky, who is now under our own eye, prosecuting his studies. Mr. Jadownisky is a young man of promising endowments. Born and educated a Jew, he has not read Moses and the Prophets in vain. His occupation, as a teacher, gave him opportunity of extending his acquaintance among Christians, and of studying the great question concerning Jesus of Nazareth, "Art thou he that should come, or do we look for another?" Persuaded that Jesus is the Christ, he by the grace of God received the word with gladness, and was baptized in the month of April, 1821.

The accompanying documents explain the nature of his mission to America; and his own address to the Society is proof of his talents. He is now 22 years of age, and is ardently pursuing studies to qualify him for the ministry of the Gospel, as a messenger of mercy to the House of his Fathers. The Board have undertaken, in hopes of aid from the Christian public, to provide for the maintenance and education of this gentleman for the work to which he is devoted.

The Society, fellow-citizens, in behalf of which we now address you, was incorporated by the Legislature of the State of New-York, in March, 1820.

“The object of the Society, is to invite and receive from any part of the world, such Jews as do already profess the Christian religion, or are desirous to receive Christian instruction, to form them into a colony, and to furnish them with ordinances and employment.” Hitherto the Directors have been without funds to effect a settlement, and without colonists to occupy under their care. Little has been done except creating a capacity for receiving donations from the benevolent, and for employing them, when circumstances called for actual exertion. The time for exertion is now arrived; and the means also begin to appear. The late excellent President of the Society, Elias Boudinot, whose praise is in the Churches, has bequeathed 4000 acres of land, as the scite of the colony, in Warren county, state of Pennsylvania, or \$1000, to aid in securing other lands for the purpose, at the option of the Board of Directors. The Directors have not yet decided on the alternative. An English gentleman, too, Mr. George Conquest, lately deceased in this city, has with great Christian liberality bequeathed for the benefit of the Society, the sum of two hundred pounds sterling, 889 dollars. We still stand in immediate need of funds; and to your contributions we confidently look for a supply.

The current expenses of Mr. Jadownisky must be defrayed. We are well assured, also, that colonists will offer themselves, of the description and upon the terms which the constitution contemplates, so soon as the Society is prepared to give them a suitable residence in our free and happy land. Therefore this appeal, accompanied with a request to the benevolent, to organize auxiliary Societies, in the different towns and counties of the several states of this great and growing commonwealth.

The conversion of the seed of Abraham is an event not only desirable but certain; and the colonization of the converts seems to be one of the best means for bringing the event to pass, and

for answering the revealed designs of Providence, respecting that remarkable people. Scattered over the nations, and yet distinct in their dispersion, their condition in Society, as well as their own antipathies, is a barrier to their communion with Christians. Upon expressing *doubts* of the propriety of the service of the synagogue, they become suspected at home, without the prospect of gaining the respect of Christians. Upon *professing* Christianity, they must “leave their father’s house and the people of their kindred;” they are proscribed by the Jews, without the prospect of being received to the kindness and the confidence of those, from whom they have been so long separated: and, perhaps, it is the purpose of God that the distinction should be yet, at least for a time, continued. Say, however, that this is nothing but prejudice; still that prejudice is a wall of brass. The most obvious remedy is a colony of Christian Jews.

There are, it is true, in different parts of the world, and especially in our own city, persons of the Jewish race, who are an ornament to society. Individuals of known integrity, and of elegant accomplishments, would always secure access to the several civilities of Christian society: and every man, who makes an intelligent profession of his conversion to Christianity, may be assured of his ready reception to a Christian congregation wheresoever he offers himself: and yet, even in this city, of perfect political equality, without regard to race or religion, the Jew, who leaves the synagogue for the church, may calculate on frowns from his kindred according to the flesh, and on jealousies amidst his new connexions. Unless possessed of independence, such a one might calculate on loss of employment and of goods, as well as of the socialities of domestic life. It is worse with an emigrant. It is worse in Europe; and being worse in Europe, the converted Jew would feel inclined to emigrate. Lo! a stranger lands on our

shores Is he from France? he seeks out and meets a Frenchman. Is he a German, a Spaniard, or a Briton? he soon discovers a countryman. Is he a Jew? a Jew takes him by the hand. Is he a converted Jew? he has lost his cast, and feels himself solitary. To the Jew he is a Christian, and to the Christian he is a Jew: he is in fact both Christian and Jew, but he is in reputation neither, for by both he is neglected. What! a Christian neglected in a Christian land? Alas! the name is too general, too often, too commonly abused and prostituted to be a recommendation to special attentions. This stranger is left alone, without a friend, without a home, and without employment, until he finds a colony of his own religion and his own race. And can any liberally-minded Jew or Christian object to the erection of such an asylum for the desolate? Humanity forbids the objection. Benevolence calls for the institution. Let Christians provide it; and the seed of Abraham will now look on, and by and by they will rejoice, and flock into it, as "doves to their windows." From such institutions may yet arise hundreds of Missionaries to their own brethren, that will accompany them on their return to Zion, where they shall see, instead of the Crescent displayed triumphantly, the Cross in which they will glory.

There are at the present day, about eight millions of Jews, independently of the remnant of the long lost ten tribes of Israel scattered among the Gentiles. With more than half the Bible in their hands; assiduously following the ceremonies of the ancient Church of God; teaching their sons and their daughters to read Moses and the Psalms; daily looking toward Jerusalem, in expectation of the Messiah; and yet without an altar or a sacrifice, without faith and without a Saviour, they invite Christian sympathy and exertion. But even unto this day the veil is upon their heart; and every saint desires that it be done away in Christ. Their souls are precious as the

souls of others; there should be corresponding exertions in this age of liberal and magnanimous enterprise for their conversion. They have facilities, for a speedy and general conversion, which most of the heathen do not know. They have civilization, literature, revelation and a weekly sabbath; they have ordinances and places of public worship; they have officers to read the law to the people and to offer up praise and prayer to God. Christians too are under special obligations to give them the Gospel. We are their debtors:— From them the Gentiles received revealed religion, "the goodly land and the pleasant heritage;" to them originally belonged "adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen!"

They have been, moreover, our auxiliaries, in the war with infidelity. The Jews are witnesses for Christians that the *Old Testament* is both authentic and uncorrupted; dispersed and yet distinct, their very existence is proof positive of the truth of the prophecies both of the Old and the New. Their conversion as it is predicted, must be attempted: and the attempt must ultimately succeed.

If the Jews are to be converted into the faith of Jesus Christ, they must either come into the church individually, so as to sink their distinctness in the mass of Christian professors, or appear at their conversion as still the seed of Jacob. It would seem, that the latter is the event necessary to fulfil the prophetic predictions, and best calculated to put for ever to silence the objections of infidelity. In order however to prepare for a national restoration of the Jews to the Messiah, there behooves to be established in several nations some rallying point to preserve their distinctness, and to make it strikingly apparent. This consideration,

if well founded, prevents the circumcision from being, at any time, previously to conversion, politically amalgamated with the Gentiles; and even at their conversion from falling indiscriminately into the ranks with their fellow Christians. Though all the people assemble under the same Captain, the house of Israel and the house of Judah must not only be united, but must also be distinctly recognized by all the Gentiles returning to David their King, "and joining themselves to the Lord in a perpetual covenant."

The final restoration of the Jews to their own land is not at all problematical. When they were yet in the loins of Abraham their increase was predicted, and they did become a multitude. When they were united under Princes of the house of David, their dispersion was foretold, and they have been scattered. When the people and the rulers rejected the Messiah their conversion was promised; and it shall be accomplished; for he that promised is also able to perform. In every condition, and for the space of fifteen hundred years, from Moses until John the Divine, their restoration has been prospectively set forth by the prophets. The apostle Paul amidst the fury of their infidelity spake in terms, not to be misunderstood. "For I would not brethren, that ye should be ignorant of this mystery, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved."

At the close of the Jewish monarchy; on the captivity of the profane and infatuated *Zedekiah*, the tributary King, the last of the house of David that reigned in Jerusalem, the prophets announced, that after a long dispersion, and subsequently to the appearance of the Redeemer on the earth, the seed of Jacob should be restored to the covenant and be happy and powerful in their covenanted land. "Thus saith the Lord God, Behold, I will take the children of Israel from among the

heathen whither they be gone, and will gather them on every side and bring them into their own land: and my servant David shall be their Prince for ever. Moreover I will make a covenant of peace with them—an everlasting covenant: and the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for ever more."

Few, indeed, of the modern Jews have an opportunity of reading Ezekiel and the rest of their own acknowledged prophets: Otherwise greater fruits might be expected from their use of the Scriptures. Their teachers neither read the prophets in public, nor expound them in sermons to the people. Very few have access in private to an entire copy of the Old Testament; and many even of their synagogues content themselves with a copy containing only Moses and the Psalms. Yet there is a shaking of the dry bones. These bones shall live. The sinews and the flesh, and the skin shall come upon them. The breath shall be in them, and they shall stand upon their feet, an exceeding great army—the whole house of Israel. 'I the Lord have spoken it.'

Let us then, fellow-citizens, co-operate with our God in this spiritual resurrection. Let us impart of our goods and our prayers for the purpose. As fellow virgins of the daughter of Zion, let all the Churches of the nations, while endeavouring to extend their own particular welfare and usefulness, unite in exertions to bring the *oldest daughter of the King in raiment of wrought gold and needle work to the palace, into which they shall enter, with rejoicing.*

When Josiah, the last pious king, the last *real* sovereign of the house of Judah, fell at Megiddo, the beauty of Israel departed, and the land was left in mourning. For upwards of two thousand three hundred years, they have now been looking for the *Son of David to resume the government and*

raise them up among the nations. Thus, it was foretold. The time is at hand. The sixth vial is poured out. The consternation of unbelieving nations will speedily follow, and "in that day shall there be a great mourning in Jerusalem," preparatory to the triumphs of the Israelitish restoration, "as the mourning of Hadadrimmon in the valley of Megeddon. At evening time it shall be

light. Living waters shall go out from Jerusalem, there shall be no more destruction, and the Lord shall be king over all the earth."

By order of the Committee,

ALEXANDER McLEOD.

Donations for the American Society, for meliorating the condition of the Jews, will be received by any of the officers.

UNITED FOREIGN MISSIONARY SOCIETY.

Since the date of our last publication, we have received from the Superintendent of the UNION MISSION, a letter of the 12th of November, and his Journal for the months of September and October. In the Journal it is mentioned, under date of the 15th of October, that 400 of the Cherokees were on their march to the Osage country; and in the letter, twenty-five days later, it is said that nothing new had occurred in relation to the war. We cannot but hope that the rumour of a great battle, and of the defeat of the Osages, which has been published in the newspapers, if not altogether unfounded, is at least greatly exaggerated. At the latest date, the general health of the Mission Family was improving. Mr. Woodruff and Miss Foster were united in marriage, on the 11th of November.

From the Superintendent and Assistant of the GREAT OSAGE MISSION, we have yet no communications of a later date than the 6th of August. A letter from Mr. Sprague, dated the 8th of November, with a postscript of the 11th, gives the melancholy information of the death of Mrs. Montgomery, and of four of the infants of the family. Mrs. Belcher, whose infant died on the second day after its birth, continued seriously ill. The whole family had been afflicted with the fever and ague; but most of them were convalescent.

From the TUSCARORA MISSION, we continue to receive very pleasing information. In a short letter from the Missionary, it is stated that the seriousness among many of the youth of the tribe, mentioned in a former letter, still prevailed; and that a new case of deep conviction had occurred.

The Journal of the SENECA MISSION, from the 3d to the 27th of December, has been received. The Chiefs and most of their people appear to have entire confidence in their new Missionary, and are attentive to his instructions. There is ground to hope, that his labours may be blessed to the great benefit of the tribe.

The Managers have at length succeeded in their efforts to procure a Teacher for the Seneca Indians on the Tonawanta Reservation. Mr. WILLIAM A. THAYER, a Teacher of this city, who appears to be well qualified for his work, and ardently devoted to

the Missionary cause, has been appointed to that station. It is expected that Mr. Thayer and his wife and child will proceed to the field of labour, as soon as the necessary preparations can be made.

UNION MISSION.

Rev. Mr. Vaill to the Domestic Secretary.

DEAR SIR,—Herewith I transmit to you the Journal for the months of September and October, and a statement of expenses to the 20th ult. Our communication to the Secretary of War, dated the 30th of the last Month, will be transmitted by this conveyance. That report contains an estimate of the present worth of this establishment, as correct as we have been able to make it.

Should the Board think it suitable, we should be glad to have an additional farmer, who has a wife, sent out to the aid of Mr. Fuller. A mason is also needed.

Nothing new has occurred in relation to the war. Our journal will tell you the facts on this subject, as they have transpired.

Brother Chapman expects to leave us for Harmony to-morrow, for the purpose of pursuing the study of the Osage language.—Brother Woodruff and sister Foster were yesterday united in marriage.

In behalf of the Family I subscribe myself your servant in the Gospel of our Lord Jesus Christ,

WM. F. VAILL.

JOURNAL OF THE UNION MISSION.

From the 2d to the 30th of September.

Lord's Day, Sept. 2d, 1821.—Have kept up a Sabbath School, during the summer past, for our hired men, some of whom had never learned to read. It is pleasing to see their desire to improve.

Saturday, Sept. 8th.—The heat is in some degree abated. In the course of the week, we provided logs, puncheons, and shingles, to build our new kitchen. We have been under the necessity of crossing the river for most of these ma-

terials, so scarce is good timber on this side.

Visit to the Indian Village.

Wednesday, Sept. 12.—Brother Vaill went to the village on Monday. What a flock of children thronged around him, on his arrival! Interesting group of immortals! When shall we teach them a Saviour's Love! It is the silence of death there. Not a whisper of salvation has been heard by these perishing thousands.

Major Bradford, from Fort Smith, arrived at the village on Tuesday, for the purpose of producing, if practicable, peace between the contending tribes. As Tally, the second Chief was absent, (on a visit at White Hairs village,) and as the Talk could not be held for several days, Brother Vaill thought it not best to remain. Before he left the village, some valuable goods belonging to a trader, were stolen out of Clamore's lodge. The old Chief was greatly grieved at this occurrence. Some of his young people are prone to this vice, and it is not in his power to restrain them. Although the Osages are a friendly and hospitable people, yet strangers sometimes form an unfavourable opinion of the whole from the misconduct of a few.—Brother Vaill informed them, that we had finished our school-house, and were ready to take some of their children. They replied, as they had done before, that, as soon as the war was over, they would send us as many as we could take.

Thursday, Sept. 13.—A deer was brought in this day, the quarters of which weighed 155lbs. the fattest and best we have yet taken. We have sometimes a sufficient supply of fresh meat, and again for some weeks we are not able to take any.—To-day we have received another official letter from the Domestic Secretary of the

Board.—Sister Redfield is taken sick with the bilious fever.

Desertion of the Indian woman and one of the children.

Saturday, Sept. 15.—The Indian woman, whom we took on trial, and the oldest child a girl of about 12 years, were missing this morning. Brothers Vaill and Spaulding pursued them more than half the distance to the village; and not overtaking them, it was thought best, that the former should return home, and that the latter should proceed, and inform the Chiefs that we were pleased with the child and desirous for her return, but that we could not receive the woman again.

Monday, Sept. 17.—Brother Spaulding came back late on Saturday evening. He informs us that he arrived at the village before the deserters; and that the people were sorry that they had come away in this manner, and were particularly indignant at the woman for leading off the child. Soon after he arrived, the child came in; and her mother expressed much displeasure at her conduct. Clamore, the principal Chief, would have punished her, had not Capt. Pryor told him that the woman was the cause of the girl's misconduct. He then said that he would punish the woman, "for she was bad." The girl, in order to excuse herself, said she had been whipped: but Major Bradford and Capt. Pryor assured the people that she had been used well, and they all concurred in the belief that "she had told a lie."—No evil consequence, we believe, will result from this affair.—This day Brother Palmer has been violently seized with the fever. He took a severe cold from his exposure to a heavy shower on Saturday, while drawing stone for the purpose of building a Chimney.

Tuesday, Sept. 18.—Resolved to build a Joiner's shop of logs, 24 feet by 18, and another small building for our harness, yokes, and other farming implements.

Thursday, Sept. 20.—Captain Pryor called here and informed us, that the Indians had again left their village and gone on another hunt. They committed to Major Bradford their terms of peace. He proposed that both parties should refer their dispute to two disinterested persons for settlement; to which they agreed.

Return of Mr. Fuller, and sickness of his wife and of Mr. Chapman.

Friday, Sept. 21.—Brother Fuller arrived early this morning, with a letter from Brother Dodge, Superintendent of the Great Osage Mission, announcing his marriage. The following is an extract: "The circumstances of the connexion formed between Brother Fuller and Sister Howell, may at the first moment surprise you, on account of their short acquaintance; but on a second reflection, you may view it as one of the features of Missionary enterprise which marks the present day. Under all circumstances, we all considered it to be a plain dictate of Providence.—Brother Fuller left his wife and Brother Chapman, together with a fellow-traveller, sick, about 60 miles distant. We immediately sent provisions and medicine for their comfort, and a man with horses to assist in bringing them home. We would view the hand of Providence in forming this connexion, and be thankful for some additional female assistance, not doubting that the Board will approve of what has taken place."

Saturday, Sept. 22.—Only four of our seven hired men, have been able to labour during the past week.

Lord's Day, Sept. 23.—Doctor Palmer lies very low. His disorder is the bilious remittent. He has been exercised with much pain. May God appear for his relief. How can we part with this Brother. Our circumstances, to our view, render a physician indispensable.

Wednesday, Sept. 26.—It has rained severely, most of the time, for the last two days. We feel exceedingly anxious for those of our family who are travel-

ling; and would send out farther assistance and refreshment, did we know where to meet them.

Arrival of the sick and weary Travellers.

Thursday, Sept. 27.—Brother Chapman, and Brother and Sister Fuller, to our unspeakable joy, arrived this morning. Since 9 o'clock last evening, the rain has fallen incessantly. Our friends were overtaken by darkness in the middle of a prairie, and were unable to pursue their course. Without fire, with out food, excepting a morsel of raw meat, without any covering but their blankets, and in the midst of the heavy rain, they lay down upon the grass, and waited for the morning dawn. Sufferings like these are enough, it would seem, to wear out the strongest constitution. Although drenched and soaked with water, yet, blessed be God, they have reached home in a comparatively comfortable state of health.

Brother Chapman began to mend before they left the encampment where they remained while Brother Fuller came for provisions and medicine. He reached them on Sabbath morning, having been absent four days. Sister Fuller has been enabled to endure this fatiguing journey with great fortitude, although some days she was so much indisposed as to be scarcely able to keep her seat upon the horse. They have been sixteen days in accomplishing a journey of 160 miles. More than half the time, they were obliged to lie by on account of sickness and rain. But, through abounding mercy, they, with their packages, have all arrived in safety. It has been to all the family a season of joy and gladness. Another Sister is added to our number. Thus God is restoring the breach, which he was pleased to make upon us, during the last year. "O the depths of the riches both of the wisdom and the knowledge of God."

Brother Chapman has entered on the study of the language in company with Brother Pixley, of Harmony, under a Mr. Williams, who is the best interpreter

of the Osage tongue in the country. Mr. Williams is employed at the Factory, and offers to give them instruction gratuitously. Brother C. would have remained longer, had it not been necessary to assist in removing Sister Fuller to this station. He expects to return to Harmony, and pursue the study of the language.

Friday, Sept. 28.—Brother Palmer is reduced to a state of great weakness. He has been lying, for several days, in a kind of lethargy. Having obtained some Peruvian bark from Harmony, an important medicine, of which we have been destitute since last year, we have administered some of it in wine, and it has considerably revived him.—Col. Glenn, has just set out, with a large hunting party, for the rocky mountains. It is his intention to learn the state of all the Indian tribes through which he has to pass.

Saturday, Sept. 29.—After a stormy and uncomfortable week, the rain has ceased; the clouds are dispersed; "the moon takes up the wondrous tale," and the heavens declare the glory of God.

Lord's Day, Sept. 30.—We have been dwelling to-day on the compassion of Christ for the perishing millions of the Heathen; the extent of the harvest; the small number of the labourers; and the qualifications which Christ requires of those who labour in his field.

[The Journal for the month of October will be given in our next.]

GREAT OSAGE MISSION.

Mr. Sprague to his Brother.

Should I give you a dark side of our situation, I hope you will not imagine that I mean to murmur or complain at the dealings of Providence. The Lord is able to kill and to make alive. Were we in our native land, we might be more afflicted than we are at present. Although death has entered our dwellings and taken several of our members, yet the number is small. Since our arrival here, three of our first born and one adult have been taken from us. The

daughter of Mrs. Seeley, born on the 5th of August, the day on which we fell the first tree for our store-house, departed this life when not quite two months old. A son of Mrs. Montgomery, born on the 27th of October, expired the next morning; and the mother survived him only a few hours. A son of Mrs. Belcher lived two or three days, and died on Saturday last. Her case is yet critical.

The fever and ague is our prevailing disease; and I believe none of us have entirely escaped it. Under ordinary circumstances, this disorder is not considered dangerous; but, in cases like Mrs. Montgomery's, it often proves mortal. We have to endure more with it than we should have done, had we the proper medicine. Peruvian bark is almost a sovereign remedy; but, of this article, the quantity we brought with us has proved greatly insufficient, and after all our exertions we have been unable to procure an additional supply.

We suffer much for want of sufficient buildings, and our females especially for want of a kitchen. Sister Jones was brought nigh unto death by excessive fatigue in kitchen work, in the most rainy part of the season. The fire was at one end of a tent, and the ground around it continually covered with mud and water. She is now slowly regaining her health, and has not the ague. Most of the Sisters have suffered severely from the same cause. Our sick also suffer for the want of suitable food, our provisions being mostly salt, and having been injured by heat and the loss of brine. The Indians occasionally bring us a little fresh venison, but the supply is quite insufficient. We shall have no vegetables until we can raise them next summer.

Thus I have given you the dark side of the picture. But, for this, shall we turn back and curse the Lord? Or, rather, have we not reason for gratitude, that this, instead of a more malignant disease, has been our lot? We might have been smitten with a fever

that would have swept off half our number!

Our cabins will be ten in number, each 14 feet square, fronting the east. Between each two, there is a space of seven feet, designed to be covered, when time will allow. In the rear of the centre is to be the kitchen, 26 by 20 feet; and directly in the rear of that is the store-house, now finished, and under lock and key, with most of our goods stowed away.—I must now close, wishing you grace, mercy, and peace, in the Lord Jesus. Adieu.

OTIS SPRAGUE.

P. S. *Sabbath, Nov. 11.*—Mr. Dodge's youngest son died of the lung fever.

In justice to the Board of Managers, we deem it proper to remark, that, in fitting out this family, they committed the medical department entirely to the judgment of a number of respectable Physicians and Druggists, without any limitation as to quantity or kind. And we believe, every thing named in the list of medicines, medical books, and surgical instruments, furnished by those gentlemen, was packed up and sent forward with the heavy baggage of the Mission.

TUSCARORA MISSION.

Rev. Mr. Crane to the Domestic Secretary.

DEAR SIR.—It is with pleasure, and with gratitude to our dear Redeemer, that I again assure you that the Lord's goodness and grace are still manifested among the Indians of this Tribe. Those who were seeking the salvation of their souls, at the time I last wrote, are still much engaged. The influence of their conduct is felt by many. Some of the most obstinately wicked are restrained, and appear ashamed to pursue their vicious practices in the face of such examples. I had just seated myself to write to you, when one of this descrip-

tion came in ; and, to my astonishment, appeared to be under much distress of mind. Before he said any thing, I made some observations about his state, and inquired what his reflections on this subject were at the present time, when he saw some of the young people turning from their sins. He replied—"For three days, my heart has been burning so that I have had no rest." He appears, for the present, to be deeply impressed. Mrs. Crane and Sister Brown are talking with him, while I am now writing. Should this one become a follower of the Lord Jesus, we shall have peculiar reasons for exclaiming—"Is not this a brand plucked from the fire."

All of our meetings are still well attended, and the spirit manifested in them is very encouraging.

Since the winter has set in, our school has been increasing.

We expect the Sacrament of the Lord's Supper will be administered soon after the new year. I will then write to you again.

I am, Sir, with respect and affection,
Yours, &c.

JAMES G. CRANE.

SENECA MISSION.

Rev. Mr. Harris to the Domestic Secretary.

DEAR SIR,—As it relates to the general interests of this Mission, we think there is reason to believe that the prospect is brightening rather than otherwise. With the exception of trials of an inferior kind, almost every thing is succeeding, in the good providence of God, in accordance with our own feelings, and, we would humbly hope, to the entire satisfaction of the Board. Most of the natives appear pleased with the idea of a preached Gospel, and with the instrument chosen by the Board, to dispense among them the word of life. May it please the great Head of the Church to make it to them "a savour of life unto life, and not of death unto death."

The house, which the Board have ordered to be erected for the accommodation of the Minister and school, is well on towards a state of completion. We hope to occupy it some time before the middle of next month. We shall be barely comfortable, as the house is not plastered. We shall now have considerable room for the accommodation of children of both sexes, provided the Board choose to go to the expense of having them embodied, which, we understood, is their determination. To us the way now seems open for this important measure.

I am, Sir, yours most respectfully,
THOMSON S. HARRIS.

JOURNAL, &c.

Monday, Dec. 3.—The Chiefs met for council to-day at the Mission-house. On entering the house, they learned from the Interpreter, that the family had devoted the day, (it being the day for the Monthly Concert,) to fasting, humiliation, and prayer. They then asked whether it would be more convenient for me to assist them in the transaction of a little business if they called on another day, or to attend to it at the present time. Having been more particularly informed, that we had set apart the day for religious duties, that any business of a secular kind would interrupt us in the worship of God, and that, at any other time I would attend with them, they begged to be excused for calling now, as they were not aware of these circumstances; and after joining us in singing and prayer, they bade us good afternoon, and departed.

Wednesday, Dec. 5.—Had an interview with Capt. Parish, the Government Agent for the Six Nations. He appears friendly to our establishment, and anxious for the improvement of the Indians on this reservation. He observed, that "his aim and ours, in regard to this people, are one, viz. their improvement and happiness; only his line of duty lies in one direction, and ours in another."

Monday, Dec. 10.—Was this day called to officiate in the burial of a child of *John Snow*, one of the Chiefs, and one of the most respectable men of the nation. I was surprised to see their regularity, and their willingness to have the funeral conducted according to the Christian mode; and almost imagined myself in the midst of a pious, orderly congregation.—This evening, I had the pleasure of an interview with *Little Beard*, the principal Chief at *Tone-wanta*. He appears to be an honest and candid man. He said he was very glad to see me, and wished to inform me that his people desired a school-master from the Board, but thought it a long time to wait for one. On being told that it was their duty to wait with patience until the Board could find a good teacher, he replied—"My people want a good christian man—one that will not be *lazy*, but *swift*—one who knows a good deal, and who will not set an example to their boys by which they would be induced to drink rum." He added with emphasis—"This no good."

Tuesday, Dec. 11.—Was gratified this morning with an interview with *Young King*. He said, among other things—"Ten years ago, Indians no work—no make fence—no cattle—no corn. Now, good many cattle—and boys, some work—by and by they will make good fence, and straighten the road to *Buffalo*." He appeared to be very much pleased with the prospect of improvement.

Wednesday, Dec. 12.—A number of the people met this evening with a view to engage in singing and prayer. They came immediately from a general

Council, which is composed of Chiefs from all the Reservations. After the singing, several Chiefs remained some time, and conversed on religious subjects.

Friday, Dec. 14.—Two of the Chiefs, with the Interpreter, called, expecting a Council, but no others came. In the mean time, I asked *Seneca White* whether many of the nation are now hunting for their winter's subsistence. He replied, that there were a great many absent. On being asked, whether he approved the plan, he said he did not like the practice—the disadvantage was very great—they wear out a great many clothes—and it often happens that they seek for game a long time before they find it—and they frequently have cattle at home which perish for the want of their attendance. Besides this, he added, they are punishing themselves, and their wives and children, in their encampments in the woods.

Tuesday, Dec. 25.—We were visited this day by great numbers of this people, who called to receive their Christmas cakes. It is surprising to see how much they are gratified by attentions of this kind. All appeared pleased with the feelings of kindness manifested, especially after being told that it was expected we should meet together for the purpose of strengthening the chain of friendship, and of interchanging expressions of affection. Such was the tide of mutual good will, that one who had recently exhibited some symptoms of unfriendliness, was carried along with the current.

Miscellanies.

THE following interesting letter, representing the spiritual wants of an extensive district of country, we recommend to the attention of Domestic Mis-

sionary Societies in this and the adjacent States. It is addressed to JOHN NITCHE, Esq. Secretary of the "Young Men's Missionary Society of New-

York." The first paragraph sufficiently explains the occasion on which it was written :

*Spring-Ville, Erie County,
Jan. 4, 1822.*

DEAR SIR,—Your kind letter has been gratefully received; and Mr. FITCH, your Missionary to this region, arrived about two weeks ago. He has preached two Sabbaths in this town, and several times during the week. The meetings, usually, have been fully attended; and on the Sabbath, our places of public worship have been crowded. Many of the people came, from ten to fourteen miles, through the snow and severe cold. Great anxiety is manifested by all classes and all denominations, to hear the word from the lips of your Missionary. His personal deportment and public ministrations, obtain general approbation. All are not only well satisfied, but highly pleased, and frequently we hear the remark from those who have heretofore disregarded religion, "if we could be favoured with such preaching, we would not only attend it, but also aid in supporting the Preacher." The attention of the people is generally excited, and the prospect of the good which may result from the labours of your Missionary, is truly encouraging.

While we express our unfeigned gratitude to your Society for sending us a Missionary, we earnestly solicit your prayers for the cause of Zion in the midst of us. Our situation, in a religious point of view, has long been deplorable. The inhabitants of this part of the state are generally emigrants from New-England, who were accustomed to attend the ministry of well-educated clergymen. But, in consequence of being long destitute of ministerial labours, they have become negligent in the observance of religious duties, and in a great measure indifferent to the injunctions and privileges of the Gospel. There are, in this region, people

of almost every religious denomination; and, for the want of competent Teachers, many have adopted the sentiments of the universalists or of deists.

This country began to be settled in 1808, and the population is rapidly increasing. It has lately been ascertained, that, within an extent of one hundred miles by fifty, there are forty Churches which have been, and still are, entirely destitute of the regular ministrations of the word and ordinances of salvation. They have not, on an average, heard four sermons a year from a minister of their own denomination, nor have they partaken of the holy Sacrament more than once a year. Meetings for reading and prayer, have, however, been usually maintained on the Sabbath, and sometimes conferences on other days of the week. These Churches contain from eight or ten to forty members each. It would be almost impossible to describe to you the difficulties they have had to encounter in their struggles for existence—without a pastor to break to the sheep and lambs of the flock the bread of life—without a teacher to instruct and guide them—without a watchman to watch over and manage their spiritual interests—and, in frequent instances, without persons feeling themselves able to lead in social prayer, or suitable books to read in their religious meetings. The best friends and firmest supporters of these Churches, have sometimes been almost disposed to give over their cause as hopeless, and to exclaim—"Our Churches must languish and die! Our Zion must become desolate! Oh! who will pity our low condition, and extend to us the hand of relief! Will our Christian brethren at the East still neglect to send us faithful Missionaries of the Cross!"

One Missionary only has been stationed among these Churches, and he has not been able to visit each oftener than once or twice a year. Missionaries have indeed passed us on their way to the West, but they have not laboured much among us. Upon some of our

Churches, however, the Spirit of God has been poured out. In some instances, very considerable accessions have been made, and this without the instrumentality of the Ambassadors of Christ. These Churches have, we trust, been planted by the Lord's right hand. Hitherto they have been supported and nourished by him without the ordinary means. Many of them have flourished and increased; and, notwithstanding we sometimes feel discouraged, we cannot believe that they will be suffered to become extinct.

The truth is, our people are generally very poor. Our produce brings very little, and that little can scarcely ever be obtained in money. In consequence of these disadvantages, we are unable to support entirely a preached Gospel. We are able, however, to do something towards it; and our people generally manifest a disposition to do what they can in aid of supporting the Missionary whom you have been so kind as to send among us. And we are persuaded, that, were two or three adjacent Churches to unite their efforts, they might contribute one half, or two thirds, to the maintenance of a Minister and his family, by supplying him with the produce of the country. In this way, many Ministers, if they could be obtained, might soon be comfortably supported. We entreat you, therefore, to continue your aid in building up these waste places of Zion. We also earnestly request you to intercede for us with other Missionary Societies, and to urge young men who are entering the ministry, and looking for places of settlement, to direct their views to this destitute section of country. Here, souls are famishing for the *bread of life*. Here, an extensive field, ripe for the harvest, presents itself to the friends of Zion who are anxious to help forward the Redeemer's kingdom, and to the faithful Minister, whose desire is to win immortal souls to Christ.

May the Lord prosper your exertions to edify and build up the body of Christ,

and to multiply the trophies of the Cross; and may he give you a rich reward in the benefits you shall have been instrumental in conferring upon your fellow-men, and in the bestowment of a crown of life that fadeth not away.

We are, Sir, in the hope and fellowship of the Gospel,

Yours, &c.

SAMUEL BRADLEY,
JOHN RUSSELL.

REVIVALS OF RELIGION.

[From the *Boston Missionary Herald*.]

From a letter written by the Rev. J. Witherspoon, dated Hillsboro', N. C. Oct. 16, 1821, it appears, that there has been considerable religious inquiry, and great solemnity, at several places in that vicinity, during last summer, and the early part of autumn. Meetings for religious worship were much frequented—and hundreds of persons manifested a deep concern for the salvation of their souls. Aged Christians at Hawfields thought the work greater than had ever been known in that part of the country; not excepting the great revival of 1802 and 1803.

Ontario County, N. Y.

The Rev. D. R. Dixon, of Mexico, Ontario county, N. Y. in a letter to the Editor of the *Missionary Herald*, dated Nov. 1, 1821, mentions revivals of religion in that town, and several other towns of the same county; particularly New-Haven, Volney, Williamstown, and Constantia. The work commenced in New-Haven, about the middle of January last, was very powerful, and almost confined to heads of families. About 45 were added to the Church, which before consisted of not more than 30 members. In Mexico, the commencement of the work was small, and its progress slow at first. By the middle of March, meetings were crowded every evening of the week. They were still and solemn. "The Lord is in this place," seemed to be impressed on every heart. Now the joyful news of sinners awakened was brought daily to the

knowledge of the minister and his church.

"We number," says Mr. D. "about sixty hopeful converts. Fifty-eight have been received to our communion. Thus the Lord has more than doubled our number in a few months. It is his work, and to him be all the glory."

It is added that religious publications are read with increasing interest, and that the people are anxious to throw in their mite to promote the great work of evangelizing the world.

Pittsburgh, Pa.

Mr. William Goodell, who is accepted as a missionary to be sent hereafter to Western Asia, is at present discharging an agency, for the Board, in Ohio, having passed through the states of New-York and Pennsylvania. In the early part of December he spent some time at Pittsburgh; and, under the date of the 10th, gives the following account of a deep seriousness, which had just commenced.

"From Tuesday to Saturday, I attended twelve or fourteen public meetings, which were generally much

crowded, and the whole assembly often more than melted into tears. After public worship, one evening in the Rev. Mr. Swift's church, professors of religion and the awakened were requested to tarry to converse, a few moments, on the state of religion in their own hearts; and those, who did not wish to be conversed with on the state of their souls, were requested to retire from the house; and in the mean time, the people of God were requested to pray for those, who might thus retire. In a moment, the heads of the professors of godliness were dropped, as in the attitude of prayer. All was silent and solemn as the recess of the tomb; and to our overwhelming astonishment, not an individual left his seat. The *whole congregation* tarried; and, as we went from aisle to aisle, and from pew to pew, we found hardly one, who was not anxious to know what he should do to be saved. Christians are wide awake; and begin to hope, that the skies are about to pour down righteousness upon all this thirsty land, as rain upon the tender herb, and as showers upon the mown grass." V. 6

CONTRIBUTIONS TO THE AMERICAN BIBLE SOCIETY,

DURING THE MONTH OF DECEMBER, 1821.

Legacy.

Catharine Wamsley, of New-York, deceased, \$250 00

Ministers, Members for Life.

Rev. E. Gay, of Suffield, Conn. by the Ladies of his Society, 30 00

Rev. H. R. Weed, of Jamaica, L. I. by the Ladies of his congregation, 35 00

Rev. J. Wheaton, of Hollister, Mass. by the Hollister, Bib. Soc. 30 00

Donations from Auxiliary Bible Societies.

New-Haven F. B. S. Con. 57 87

Worcester Co. B. S. Mass. 250 00

Fishkill Bible Society, N. Y. 50 00

Rahway F. B. Society, N. J. 9 01

Shrewsbury F. B. Aux. N. J. 7 80

Kennebec B. Society, Me. 49 50

Bedford co. F. B. S. Va. 80 00

Madison co. B. S. Alabama. 70 00

Remittances for Bibles, &c. from Auxiliary Bible Societies.

Cumberland county B. S. N. J. 25 00

Shrewsbury F. B. Aux. N. J. 7 20

Worcester co. B. S. Mass. 250 00

Kennebec B. S. Maine, 51 50

Newburgh B. Society, N. Y. 40 00

Somerset co. B. Society, Md. 100 00

Rahway F. B. Society, N. J. 4 49

Annapolis F. B. Society, Md. 60 00

Scioto Bible Society, Ohio, 308 68

Belfast Marine B. Soc. Me. 50 00

Pleasant Valley B. Soc. N. Y. 20 64

New-Haven F. B. Soc. Conn. 66 13

Middlesex co. B. Soc. Mass. 154 55

Poughkeepsie F. B. Soc. N. Y. 84 00

Fishkill Bib. Soc. N. Y. 10 95

Delaware (State) B. Soc. 144 00

Suffolk co. Bib. Soc. N. Y. 30 00

Young Men's Western Bib. Society. Pittsburg, Penn. 42 88

Remittances from Bible Societies, not Auxiliary.

Baltimore F. Bib. Soc. Md.	166 70
Hancock and Penobscot Bible Society, Maine,	120 00

Donations from Individuals, &c.

John Bingham of N. Y. city,	10 00
A contribution at a Prayer Meeting, by Rev. Mr. Ide, of Medway, Mass.	1 00
Mr. A. Rice, of Northboro' Mass. Congregational Soc. at Truro, Mass.	10 00
	9 70

Annual Subscribers.

Nicholas Van Brunt, of N. Y.	3 00
Jeremiah Evarts, of Boston, Mass.	3 00

Issues from the Depository.

Bibles	2826
New Testaments, 2461	
Indian Gospels and Epistles,	8

Total, 5295—val. \$3258 72

Addition to Biblical Library.

By Rev. Daniel H. Barnes, of N. Y.—The five Books of Moses, with the Commentary of Solomon Jarchi; with the Books of Canticles, Ruth, Lamentations, Ecclesiastes and Esther, and the Haphthoroth, or sections from the Prophets, with marginal masoretic notes.—Quarto, Venice, A. M. 5367, A. D. 1607.

CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY,
DURING THE MONTH OF JANUARY, 1822.

Collection at the monthly Concert of Prayer in the Presbyterian Church in Cedar-Street, N. Y. by B. Strong, Esq. Treas.	22 50	Rev. Mr. Nevins, of do. by do.	10 00
From the Aux. Miss. Soc. in Shawangunk, Ulster Co. N. Y. enclosed by the Rev. A. D. Wilson,	9 00	Samuel Jones, of do. by do.	5 00
A New-Year's Gift in aid of the next Mission which shall be sent out. By the Rev Dr. Green, of Princeton,	13 00	John Barr. of do. by do.	10 00
Do. Do. By Ashbell Green, Jun.	1 50	James Jewet, of do. by do.	5 00
Do. Do. By S. McCulloch, Jun.	1 50	James Cox, of do. by do.	10 00
An aged Clergyman in Connecticut,	10 00	W. W. Taylor, of do. by do.	10 00
Rev. J. Marsh, Haddam, Conn.	11 00	W. Taylor, Junr. of Phila. by do.	5 00
Alexander Fridge, Esq. of Baltimore, to constitute himself a life Member of the Society. By the Rev. John Knox,	30 00	Peter Mayer, of do. by do.	10 00
Wm. Morris of do. for do. by do.	30 00	W. Shufflebottom, of do. by do.	10 00
A. McDonald of do. for do. by do.	30 00	Thomas Whitacar, of do. by do.	5 00
J. Cushing of do. for do. by do.	30 00	J. Lisle of do. by do.	5 00
Alexander Henry of Philadelphia, for do. by do.	30 00	David Lapsley, of do. by do.	5 00
Gen. J. Steel, of do. for do. by do.	30 00	Otis Amadon, of do. by do.	10 00
Silas E. Weir of do. for do. by do.	30 00	John S. Henry, of do. by do.	10 00
John Stille, of do. for do. by do.	30 00	T. and J. Fasset, of do. by do.	5 00
J. P. Engles of do. for do. by do.	30 00	Wm. Nassau, of do. by do.	5 00
N. M. Chafee, of Baltimore, by do.	10 00	Cash, 5, 3, and 2, of do. by do.	10 00
Archibald George, of do. by do.	10 00	John McAlpin, of do. by do.	10 00
Keyar and Schaefer, of do. by do.	10 00	W. M. Engles, of do. by do.	10 00
John Ferguson, of do. by do.	10 00	Thomas Wilson, of do. by do.	10 00
William Henry, of do. by do.	10 00	Mrs. Carswell, of do. by do.	5 00
J. Montgomery, of do. by do.	5 00	Edward Thomson, of do. by do.	10 00
J. A. Heron of do. by do.	5 00	D. Jaudon, of do. by do.	10 00
John Purvience, of do. by do.	10 00	Robert Patterson, of do. by do.	10 00
Thomas Parker, of do. by do.	10 00	Collection in the Presbyterian Church in Arch Street, Philadelphia, on 20th, Jan. by do.	117 98
R. H. Douglass, of do. by do.	10 00	Collection in the Pres. Church in New Castle, Delaware—by	
Daniel Kiger, of do. by do.	5 00	Rev. J. E. Latta,	15 10
Robert Beveridge, of do. by do.	5 00	Mrs. Smith, Baltimore,	2 00
W. and T. Swan, of do. by do.	5 00	Rev. John Knox, New-York, to constitute himself a Member for life,	30 00
Rev. J. M. Duncan, of do. by do.	10 00	Aux. Miss. Soc. of Wantage, N. J.—by John Stiles, Treas.	23 75
		Juvenile Female Aux. Miss. Soc. of Fishkill, N. Y. by Miss Helena White, Sec.	12 00
		Young Men's Aux. Miss. Soc. of Danbury, Conn. by T. T. Whitelsey, Treas.	16 00
			<hr/> \$865 33

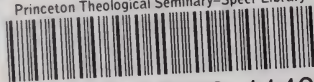


For use in Library only

I-7 v.2

American Missionary Register

Princeton Theological Seminary-Speer Library



1 1012 00308 1140